The Universalist Leader
A Journal of Tomorrow

Boston March 12, 1921 Chicago

Good Business

WE no longer make things for the sake of making them, but for money. The chair is not made to sit on, but for profit; the soap is no longer prepared for purposes of cleanliness, but to be sold for profit. Practically nothing catches our eye in the way of writing that was written for its own sake and not for money. Our magazines and newspapers are our modern commercial travelers proclaiming the gospel of business competition. Formerly the laboring classes worked because they were slaves or because they were defenseless and could not escape from thraldom—or, mayhap, because they were natural artisans; but now they are coming into a position where they can combine and bargain and enter into business competition with their employers. Like their employers, they are learning to give as little as possible for as much as possible. This is good business; and the employer should realize that at last he has succeeded in teaching his employees to be strictly businesslike. When houses were built to live in, and wheat and cattle grown to eat, these essential industries took care of themselves. But now that profit is the motive for building houses and raising grain, if the promised returns are greater from manufacturing automobiles or embroidered lingerie, one is tempted to ask if there are any longer compelling reasons for building houses or raising food.

James Harvey Robinson.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The time has come when we must recognize that the world can not go on if the idea of vengeance or punishment is to be the dominant one. Perhaps we shall find that we must relinquish even some of our former conceptions of justice; that we must deal with facts and take heed of consequences. It doesn't matter whether Germany ought to pay such an indemnity or not. The hard fact is that it can not be done without involving Europe and much of the rest of the world in a crash which might destroy civilization as we know it. (*Philip Gibbs.*)

υ λ

There will be those who feel that nothing is really tragic that does not involve moral or spiritual collapse, and no one associates that with Mr. Wilson. There is physical impairment about him, but no spiritual collapse. He holds as firmly as ever to what he has believed to be right. He is still an idealist with hosts of followers. The fault found with him was not that he abandoned principles, but that he held too strictly to them. (*E. S. Martin.*)

υ λ

The trouble with the labor problem is that we go on the assumption that labor is done by the poor wretches who don't know how to escape it. The Gary system, which is one hundred years ahead of the times, could not be introduced into New York. This isn't America. It is a European dumpheap. The immigrant mothers want their sons to become gentlemen, not workers. Our whole system of education was founded to produce gentlemen. (*Dr. Frank Crane.*)

υ λ

The motion picture press is opposed to national review and state censorship. Censorship has its evils and will have them, because human judgment is fallible; but some method must be employed for keeping youth-corrupting scenes out of moving pictures. The Government of New Zealand has issued a proclamation to the effect that after May 1, 1921, no picture shall be shown in the Dominion that depicts thievery, robbery, murder, or suicide. England, Scandinavia, Canada, Japan, Australia, and Germany have laws obliging all pictures to be pre-viewed. Producers must have heard the muttering of the storm that is soon to break in this country. Professional reformers have long protested; now an element of the motion-picture public has added its voice. The better class of theater-goers are tired of underworld tragedies, suicide scenes, debased relations between the sexes. And after all, correction rests with the public. (*Edward H. Cotton, in the Christian Register.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Start the day right with a good dose of gladness.

* *

Not half the things happen we expect to happen, and none of them are as bad as we expected.

* *

Too much emotion is almost as bad as too much frigid reason, but not quite; a piece of ice becomes efficient only as it melts.

* *

Truth is the only opponent any cause need fear. If truth be its enemy, it should at once clean house. If truth be its ally it has no reason to be afraid.

* *

Just think when you start the day that you have a job to do no one else in all the world can do—to live your own life as it ought to be—and go to it with all your heart and soul.

* *

A volunteer fire department, rendering service to human need, enjoys some latitude of action for which a volunteer health department or a self-appointed commission on the order of the Lord's Day would probably have to secure authority by some consent of the people.

* *

The clerk in the store is not of much worth until he begins to talk in the first person plural. As long as the people in the pews talk about what "they" should do, and not about what "we" are doing, church success will linger. A church is not a real church until it is "our" church.

* *

A New Definition

The first letter of the alphabet is only one small unit of the whole, but it frequently bears a vital relation to the meaning of a word. Sometimes, used as a prefix, it denotes an absence which may be desirable or undesirable. Read it in "atheist" and it means "without God." Might we not, however, read the word "agreed" to mean "without greed," and find the basis of human peace?

The Church in the State

Long ago we had the Church above the State. In most cases we now have the Church apart from the State and not seldom indifferent to it. The result has been futility in the Church and paganism in the State. Because we disbelieve in any union of Church and State is no reason why the Church should let society be wrecked, content to be a spiritual lifeboat for the lucky or selfish few. Nowhere in life should the spiritual and ethical power of the Church be more felt than in the operation of that civic organization that conditions life, liberty and the chance of happiness to multitudes of men, women and children. The proposal for a league of churches for a better commonwealth that Mr. Bigelow makes in another column, deserves much more than a mere reading. It ought to enlist the entire support of all those who agree with John Milton that "a commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body."

Jesus and Mr. Wells

History and prophecy seem sometimes to have no clearly dividing boundary. What happens to an individual or a nation usually bears some relation to what will happen in their respective experiences. Mr. H. G. Wells is quoted as saying, "There can be no common peace and prosperity without common historical ideas." Of course, times have changed since Jesus lived, but he had a vision of the unity—not necessarily uniformity—of mankind, of the same dominant adequacy as his own oneness with the Father. Universalists have confidence in the vision of the Christ, but we need raise no doubt as to the accuracy of Mr. Wells' statement, for there are many "common historical ideas" in the spiritual experience of different human races that have never flowed from any writer's pen. Modern science—now more concerned with the relation of known phenomena than with the discovery of any new phenomenon—provides an illuminating commentary on the previous human ignorance that was willing—if not content—to consider mankind as totally depraved by nature. Future understanding will doubtless demonstrate that Jesus at least knew what he was talking about.

* * *

WOODROW WILSON

TWO years ago the United States, through its President, made a great gesture of peace to a war-torn world. That it was rejected without and despised within takes nothing from its greatness, nor lessens the prophetic significance of the man who made it. After eight clamorous years, Woodrow Wilson goes into retirement—but not into obscurity. It is too soon by a century to fix his place in history. It is to disbelieve in humanity, however, to doubt

that, long past the remembering of his passion-bound critics, men will pay grateful homage to the courage and faith that said, "Peace," when there was no peace.

* *

A SPLENDID EXAMPLE

THE following resolutions were recently adopted by the Church of the Redeemer, Halifax, N. S., Rev. John M. Ratcliff minister:

> Having become convinced from the reports of religious surveys and other sources that there are a large number of Universalists in many cities in Western Canada, and believing that this territory presents an excellent field for Universalism,
>
> *Be it resolved*, that we propose to the Universalist Publishing House that they conduct a campaign to discover the opportunities for Universalism in Western Canada; that this campaign take the form of inserting advertisments in newspapers in a selected list of cities to obtain the names of Universalists and those interested in Universalism, and that personal relationship be established with all persons whose names are thus secured, through correspondence and by mailing them the *Leader* free for a period of six months.
>
> *Be it further resolved* that we pay fifty per cent, not exceeding $200, of the expense involved in conducting such a campaign.

* *

THE GOSPEL OF WORK

BERNARD SHAW thinks he is preaching a new gospel, or at least declaring a new ethic. He tells us that the real need of a war-ravaged world is compulsory labor for everybody. "In the future," he says, "when the working people get the government of the country into their hands and they have to make up their minds what is the crime which above all others they will not tolerate, and which they will put down, I venture to say that crime will be the crime of idleness."

Small wonder that some one in the audience called out, "You will be retained as the communist jester." For surely so bright a man as Mr. Shaw must have known he was uttering an obvious and accepted platitude. Even in England an idle class is nearly extinct.

The labor problem of the world, and of America most of all, is not a non-working class but a shirking mass. Plant records and personal testimony unite to prove that in recent years there has been in practically all industries a diminution of output per working unit amounting in numerous instances to from twenty-five to fifty per cent.

The gravity of this situation is in its ethical, not its economic, significance. If nine out of ten men had murder in their hearts no police force and no army could keep civilization from going to pieces over night. No more can a stable society be built upon workers who consciously do as little as they can and stay on the payroll. It is only incidental that such an attitude results in fewer yards of cloth or pairs of shoes or steel rails. What does matter in a democracy is that such conscious dishonesty on the part of the worker makes him decreasingly trustworthy as a social unit. The man who works for wages alone may be a skilful mechanic or a successful bank president, but he is not a good citizen, still less a Christian. The reason why the work of Arthur Nash seems so profoundly significant to many observers is that he has put the spirit of work back into the workers, by preaching the gospel of work rather than attempting the bribery of a higher wage scale. In that factory and we believe in others, though the number is yet hardly more than prophetic, there would be understanding of Jesus' saying, "My Father worketh and I work."

* *

THE ACID TEST

A MAN conspicuous for his personal integrity used to say that the test of a good Christian was whether he walked by a banana peel or pushed it off the sidewalk.. Perhaps a still more acid test is whether he pays his bills when he does not have to do so.

Every little while an agent for some collection agency comes into the *Leader* office soliciting business, and telling us how large a percentage of unpaid subscriptions he has collected for other religious weeklies. He looks puzzled and incredulous when we tell him we have no business for him. It is only now and then, however, that we have a subscriber who appears indisposed to pay for the *Leader*. We dare not flatter ourselves that this is because the *Leader* is so indispensable to its readers, though we do hope that is in part true. The real reason is the splendid integrity of Universalists everywhere. Just this morning the mail brings a typical letter from Texas:

> "Some one kindly sent us a subscription to the *Leader* and I notice it was not renewed this year. I am therefore sending you a check to cover. Some years ago I was owing the *Leader* for a year's subscription which I could not then pay, so I am making this check for four dollars to cover that also."

* *

DOES IT MEAN ANYTHING?

IT is said that people who stutter in reading aloud, or in conversation, can sometimes sing without doing it. Possibly it is with this in mind that professing Christians, either liberal or conservative, permit the use of these words of the familiar hymn:

> "Like a mighty army
> Moves the Church of God;
> Brothers, we are treading
> Where the saints have trod:
> We are not divided,
> All one body we;
> One in hope and doctrine,
> One in charity."

Here and there in religious journalism, there is being raised the question as to whether the military metaphor can harmonize on the lips of those who really love the Christ. Some feel that Christians ought not to be denominated "soldiers" any longer, regardless of the direction in which they may be headed. But some may feel that the really vital question lies in the possible sincerity of the stanza quoted. The actual practise of the churches would seem to be more accurately described in terms of plural military establishments rather than those of a unified militancy.

In the days when an over-emphasized and selfish-visioned complacency blatantly labels itself as patriotism, perhaps the nation may be taken as the best known example of a functioning unit. But if the armed arm of the nation, whether one hundred and fifty thousand or four million strong, ever tried to act "like a mighty army" in the same way the churches "move," it is safe to say that it wouldn't be "a mighty army" very long.

In the aftermath of war an inflated sectarianism has practically sacrificed the spirit of sacrifice, and perhaps to-day the denomination might rank second to the nation as an example of a functioning unit. If there are any "mighty army" maneuvers, they are certainly confined to intra (rather then inter) denominational realms. In any common council it seems impossible to agree on any program of voice or vision. The "allies" are divided even on the right to make an industrial investigation, to say nothing of differences concerning the scope and strategy of such a proceeding. The Interchurch indemnities are being paid with more or less emphatic injunctions against any repetition of the ecclesiastical surtax. Meanwhile the Federated Council of Some Churches of Christ in America is busy dodging the inheritance of either financial burden or industrial criticism, to which it seems to be the logical if not legal heir.

As a matter of fact, save in the name of it, is there any attitude of mind appearing in the isolation of America, that is not a close reflection of that which is obvious in denominational circles? The "Evangelical" harmony is not entirely dissimilar to that enjoyed by the Balkan states. While thus pitched in different keys, the question will remain as to whether these churches could not more appropriately sing the stanza quoted in a pluralized version. Probably there would be no necessity, at least any arising from accuracy, for them to change the third and fourth lines, "Brothers, we are treading where the saints have trod," but the rest might be more literally honest, if we sang it thus:

Like the mighty armies
  Moves the Church of God:
Brothers, we are treading
  Where the saints have trod:
We are all divided,
  Separate bodies we;
Different hopes and doctrines,
  Little charity.

* *

DENOMINATIONAL DAILIES

IS the official organ of a religious denomination a natural competitor of the so-called secular newspaper? Shall its goal of efficient service be a daily issue? The Christian Scientists have for some time maintained a daily paper, which from the journalistic standpoint is generally conceded to be a very creditable production. Now appears the *Daily American Tribune*, published in Dubuque, Iowa, and described in *America* ("a Catholic Review") as "the first Catholic daily paper in English in the United States." We have not seen a copy of this new daily yet, but we have no doubt that it is, or in the near future will be, a very creditable production from the journalistic viewpoint. The *Tribune* is an evolution rather than an entirely new venture. It has passed through the stages of weekly, semi-weekly, and alternate week-days publication prior to entering on its daily issue. It has to its credit the fact that pledge forms, appearing in the thrice-a-week issue, asking its readers if they would support the daily issue, "poured in by the hundreds and then by the thousands," thus making its circulation a foregone conclusion. That its publication is in the hands of experienced journalists is evidenced by the statement that "the staff realizes, and relishes the knowledge, that it has before it unlimited possibilities for improvement. It need never grow stale for want of incentive to do better. No newspaper man ever considers his paper as good as he would like to make it."

But the descriptive paragraph which gives most food for thought is the following: "Issued daily, the *Tribune* is able to give its readers not only secular but religious news no less, while it is still news. It is able to administer an antidote six times a week where the poisonous press is still permitted. *Best of all, being a Catholic newspaper, it has succeeded in supplanting other dailies in thousands of Catholic homes in our land.*" (The italics are ours.)

We certainly hold no brief for sensational papers, in which seductive headlines so frequently prove alien to their own text, or for partisan publications, daily or otherwise, which refuse fair space to any opposing thought; but there still remains to sane minds the question whether the denominational daily can be the wholesome remedy.

Supposing the apparently desired goal be reached that all Catholic homes substitute the Catholic daily for all other dailies, what will such a result portend? The publication deliberately religious may easily eliminate sensational scandal and the like; but will the paper of determined sectarian purpose be non-partisan? Or will it be in any way non-sectarian? Or does sectarian censorship lurk in the background with either intentional design or unintentional influence? What would be the situation if other denominations were inspired to follow this example and if the ultimate result should be to make the secular press the organ of the unchurched?

While specific campaigns for interchurch federation have so far left much to be desired, the whole trend of religious thinking has been in recent days to visualize the ground of common service where sectarian beliefs do not prohibit the clasping of hands in fraternal spirit or the performance of necessary, non-sectarian tasks with which human welfare seems vitally involved. Will not the denominational daily erect new hurdles on the road of human progress, or perhaps reconstruct some old ones from which men interested in universal brotherhood thought humanity had permanently escaped? Events provide the food of intellectual and spiritual digestion. One need not be pessimistic because some things appear on the human table which he personally finds unpalatable. Food is not the only element of health. The optimist sometimes avoids getting wet to the skin, and incidentally keeps faith with his own cheerfulness, by taking an umbrella when heavy clouds are in the sky.

Our Sabbath Laws

The Rev. Edwin C. Sweetser, D. D.

THE alarming increase of lawlessness which is now observable in this country ought not to surprise us. Every great war is followed by such a rebellion against the restraints which law imposes on the passions of men. Nor is it strange that the lawless spirit exhibits itself in a growing disregard of our Sunday laws by certain people with whose desires they are somehow in conflict.

Not only has there been, during the last two years, a diminution of church attendance and a marked increase of Sunday sports, but there is apparently an organized movement of certain business interests to secure the repeal of all Sabbath restrictions against theatrical performances, moving picture exhibitions, and open shops for the sale of whatever the people would buy.

In fact, those interests are seeking for nothing less than the European Sunday as a popularized substitute for our American Sabbath; and as a part of their propaganda for it they are circulating a false report that the supporters of our present Sabbath laws propose to secure an amendment to our National Constitution, forbidding the Sunday sale of gasoline as well as the running of Sunday trains and the publication of Sunday newspapers, and requiring everybody to obey what they call "the old blue laws." The purpose of that statement, which has been publicly denied by the Lord's Day Alliance, is evidently to prejudice the public mind against the object of the Alliance, which is simply to have the existing Sabbath laws enforced as they ought to be.

It is said by some people that they should not be enforced because they conflict with that article of our National Constitution which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." To which the answer is that, as a matter of fact, they are neither for the establishment nor for the prevention of any kind of religion. They require no one to go to church or even to accept Christianity, nor do they forbid any one to be a heathen, and to worship as such, if he chooses. The Supreme Court of the United States gave this unanimous decision, on March 16, 1885:

> "Laws setting aside Sunday as a day of rest are upheld not by any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities, and their validity has been sustained by the highest courts of the states."

Strangely enough, many persons who protest against the enforcement of our Sunday laws as a tyrannical infringement of their personal liberty, observe no such infringement in the enforcement of an eight-hour law on other days of the week, but, contrariwise, insist upon it, and would rather have a still greater restriction than a lesser one. Surely, if it is constitutional, and not an infringement of liberty, to enforce a law which forbids certain classes of people to work for more than eight hours on each of the other days, it is no less so to enforce a law for a general cessation of work on the seventh day, and of all other activities which would conflict with its restfulness.

The contention of those who profess that, in order to rest, they must have some amusement, and who therefore advocate Sunday sports and theatrical performances, will hardly bear examination. In some cases, it is evidently disingenuous. In others, it disregards the fact that the tendency of making Sunday a day of amusement is to make it a day of labor for an increasing part of the community, and to open a door for the encroachment of all sorts of activities—as in the Roman Catholic countries of Europe.

If the day is to be preserved as a rest day for the community, those people who wish to use it as a day of amusement must either sacrifice that desire or find their amusement in some private and inconspicuous way.

Of all arguments for "an open Sunday" the weakest is that of those people who claim the authority of Christ for it, basing their argument on his statement to the Pharisees that "the Sabbath was made for man, and not man for the Sabbath"—as if he meant that it was made for every man to treat as he chooses, either keeping it or not keeping it according to his preference.

The commandment to keep the Sabbath holy is one of the Biblical ten commandments, all of which were equally made for man's welfare; and it would be as reasonable to assume that we have Christ's authority for breaking the commandment against stealing, or the commandment against adultery, as that we have it for breaking the commandment in regard to the Sabbath day.

All good laws were made for man, and therefore no man ought to break them.

Clothing was made for man, and therefore men ought to wear it. What should we say of the argument that, because clothing was made for man, every person may wear but little, or none at all, if he chooses, and we ought to abolish all "blue laws" against indecent exposure? Or that, because marriage was made for man, we ought to abolish all "blue laws" concerning it and allow every one to practise "free love" if he chooses? That is exactly the sort of reasoning which is used by those people who quote the statement of Jesus in regard to the Sabbath day as a support of their anti-sabbatarian views. They not only wholly pervert his meaning, but they also wholly ignore the fact that he himself kept the Sabbath, habitually spending a part of it in the synagogue (Luke 4 : 16), and the fact that his enemies charged him with breaking it only because he disregarded the Pharisaical traditions with which they had overloaded it and were hindering its usefulness. There is no similarity between his righteous denunciation of their inhuman objection to his healing of a sick person and the denunciation of our American

Sabbath laws by those people who would use the day for financial gain or amusement.

These laws, as interpreted by our highest courts, are good laws; and while, like other good laws, they may cause hardship in some instances, we should obey them even at the sacrifice of our personal convenience. The Sabbath was made for man in the widest sense of the term, and not merely for any particular man. It is a great blessing to humanity; and for the sake of humanity, as well as for his own sake, every person should obey the law which is meant to safeguard its usefulness.

Preventable Disaster

Lucia Ames Mead

THE time when calamity is greatest is the great soul's opportunity. Now is the time when men of imagination and organizing ability have such opportunity to prevent irremediable disaster as may not come again. Disaster takes three chief forms at present. Starvation and pestilence rank first. These are far more menacing than were Tirpitz and Hindenburg. Probably five times as many people will perish of typhus or starvation this winter as died in battle or of wounds in four years of war. Said Jean de Bloch in his great, prophetic book, published before the first Hague Conference, "The war of the future will not be ended by fighting; it will be ended by famine." That war did not end in 1918; it is still going on.

A large part of this winter's misery could have been avoided even though war had left a half-paralyzed and wrecked Europe. This winter's starvation in Europe and the consequent depression in our country are largely due, as we are learning, to mistaken policies, economic folly and national rivalry since the armistice. An American member of the Secretariat of the League of Nations who has been in vital touch with world affairs, has told me of his efforts to get the Danube open when this great highway of the suffering nations had not a boat passing. With food available and hungry people crying for it, the wretched rivalry of the nations bordering on the river helped obstruct all plans for securing boats and sending food and fuel.

The Chinese famine, in all its unspeakable horror, which even in that land of famines seems unprecedented, has come by act of God. Probably five times the population of Belgium is approaching extremis. The thought makes the brain reel and our three square meals a day seem a questionable right. The need of relief for such non-preventable disaster makes more inexcusable disaster that is preventable.

The second disaster is the possible collapse of Russia. The misery of Europe, of the people akin to us in race and culture, has been and is to a large extent preventable. It has been largely due to wild estimates as to how human nature will work and vain attempts by both Bolshevists and Allies to reverse the laws of psychology and economics. The great storehouse of raw material, Russia, on which all western Europe greatly depended, has been artificially closed. The futile efforts of the Allies to support Kolchak, Yudenitch, Denikin, Wrangel and other counter revolutionists have accompanied unwise efforts to suppress revolt in other lands. In one instance, Egypt, concessions have brought peace, and the grant of more self-government in India marks a hopeful insight that permanent peace will not come by force.

Commander Grenfell, R. N., naval *attache* to the British Embassy at Petrograd from 1912 to 1917, has trenchantly dealt with the evils of the Russian blockade. He shows that it has created both economic and military disaster. Besides cutting off Soviet Russia from the outside world which so sorely needed access to its material resources, it has powerfully helped the Bolshevists to bring Russian civilization near to collapse. An enormous population has been cut off from medical supplies, machinery and those agencies for scientific and civil advancement which would improve transportation and prevent famine. He declares, "It is not too much to say that our (the British) blockade of Russia has been the mainstay of the counter-revolutionary attack and therefore the chief support of the hideous civil war that for three years has devastated great tracts of her country. Without it, this inhuman, fratricidal struggle, with all its attendant horrors, would long ago have ceased."

While the British navy has been blockading Russia, it has been practically blockading England as well, and proving to be a two-edged sword, causing misery, scarcity and unemployment to millions of British people, who are in turn unable to purchase as much as formerly from us. This policy has profoundly affected the East Coast ports, shipping, docks and transport workers.

Though Britain is not at war with Russia and the fact of a blockade at present has been denied, our own government's refusal to protect American traders and restrictions still existing act practically as a barrier to trade. Says Mr. Allen Wardwell, one of the American chiefs of the Red Cross Mission, "I think the withholding of relief from Soviet Russia and particularly the large cities has given them a weapon which they have used to the greatest advantage at home." Mr. Scattergood of the Friends Service Committee announces that "at last our State Department has reluctantly granted permission to carry into Russia medical supplies, milk, etc., but has in no way helped us to do it."

Idle hands in every land have been waiting for the raw material which would have let western Europe set the wheels of industry moving and which would have given American merchants a market in middle Europe. But, as Dr. Hourwich asks, "how can trading relations be maintained without the use of mails or cables, without the privilege of travel, without the freedom to import or export gold or deal with foreign exchange?" International law holds that non-recognition of a foreign government does not imply non-intercourse with the country of which it is in actual control. There seem signs that the situation may go from bad to worse unless France, Britain

and America recognize what the crucial situation demands. The present policy seems to be reacting on our own factories and mills. Our farmers and our unemployed are but dimly conscious of the tragic maladjustments which are keeping men in anxious idleness, while millions wait in vain for what these could have produced and want to produce. Now that the hope of setting up any other government than the detested *de facto* government is passing, is it not an economic necessity for the rest of the world to renew relationships with Russia, lest she collapse and drag down western Europe with her?

The brains which could devise the astoundingly complex machinery of world war certainly can be matched by others able to create a new machinery of co-operation. Mr. H. G. Wells prophesies that, "if present conditions continue a year, the collapse of this nation of 150,000,000 of people will be complete. They will become a human swamp, breeding epidemics for the rest of Europe." Wells holds that, bad as it is, the present government alone can stave off such a final collapse of Russia. There is now no power to set up a better one. People must be fed or they will lose their mentality and be incapable of either improving this government or of creating another. Winston Churchill with his costly, short-sighted policy has failed as disastrously as regards Russia as he did in his naval policy at the Dardanelles.

The United States has fatuously imagined that she could stay apart from Europe and not be dragged down. Many business men have still to learn the most elementary principles of international economics. French politicians thought to gain by keeping Germany from getting a start of her in production. England poured in manufactured goods to Germany after the Armistice—goods sorely needed, no doubt, but which could be paid for only by shipping German manufactured goods, for which raw material must be secured, yet which she could not get.

"Why should we feel obliged to take care of every one beside ourselves, and how could we do it anyway?" asked a church member, a product of Boston culture. When one encounters that rather resentful attitude at a reception, amidst roses, rich costumes and every luxury, it is difficult to frame a convincing answer. Where imagination and power to deal with large questions have not been developed in fifty years' enjoyment of the good things of life, the problem is rather hopeless. But certain stunning facts can be hurled at even dull people and sometimes make an impression. When Mr. Hoover asks for $23,000,000 to save three and a half million little lives, we think it a very large sum to raise, yet the army and navy departments of this Christian nation are asking for $1,400,000,000, and think nothing of putting $23,000,000 into one single armed war-vessel.

The Assembly at Geneva considered asking all nations to pledge, first, no increase of armaments for two years, then gradual reduction, and finally complete general disarmament. Nothing conceivable could be such a boon to tax-payers. But Japan has balked, because our country, outside the League, has such a monstrous preparation program. To-day our country blocks the progress of the world and will be held responsible if other nations are driven to increase of armaments at a time when the once great menace of the world is impotent and when forty-seven nations are trying to organize for peace. This constitutes the third preventable disaster which faces civilization.

Since we accepted the Constitution to the present day, we have lost in battle, all told, only sixty thousand men slain by foreign foes, which is one-tenth the number of our citizens who perish annually from preventable disease and preventable accident. Yet because we are living under an obsession which prevents our seeing the significance of these astounding facts, we are exactly reversing the logic of the situation, and are planning to put our defense against the danger which in all our history has been always least. Unless we soon cry Halt, in God's name, then what is now preventable disaster will become inevitable. God grant that the land of Washington, Jefferson and Lincoln shall not be the agent to drive the struggling peoples toward the abyss.

A Daily Vacation Bible School

Helen Webster Rice

HOW many churches in your locality are closed during the summer months? There are most likely a number of children in the vicinity who do not go away for all summer. Perhaps they are children from large families and their mothers wish school kept all summer. Some children can not seem to entertain themselves and are always in their mother's way while she is busy with the housework. In the poorer districts the children have to play in the hot streets where the environment is bad.

Why not open your Sunday school rooms for the use of a Daily Vacation Bible School? There are a great many children who do not receive any Bible instruction at all, as perhaps their parents do not belong to any church. In a city of 50,000 the average Protestant child receives only twenty hours a year of religious education, while the Catholic child receives 320 hours a year and the Jewish child 184 hours a year of religious education. In 1916 24,000,000 people in the United States under twenty-five years of age were not connected in any way with religion.

To have a Daily Vacation Bible School in a city or town does a wonderful amount of good for the children, and in some large cities perhaps there can be two or three schools. There are a large number of these schools in and around Greater Boston and also a great many in other parts of New England. As far as is known no Universalist church has had one of these schools and it is earnestly hoped that our churches will fall in line next summer.

The school I have been principal of for the past two summers has been held in the North Congregational Church in Cambridge. This is called the Estelle M. H. Merrill Memorial School. The interest

from the memorial fund helps to support the school, and the other churches in North Cambridge also contribute to the support.

In the cities and towns where these schools are held, they are given the free use of the churches and public buildings.

The term of the school is six weeks—through July and the first part of August. The sessions are five mornings a week and from 9 to 11.30. The school is free for all children of every nationality and religion, between four and twelve years of age. Last summer I enrolled 120 children in my school, which included fourteen nationalities. We have a kindergarten for the little tots four to six years of age.

Most schools have all paid teachers but some have volunteer helpers. The salaries of the teachers depend on the amount of money that is raised in the church or vicinity of the school. The expense of the supplies can be kept very small. If you are planning to have a school next year, start now and begin to collect pictures out of magazines, bits of cloth, wall paper, cardboard, match boxes, colored paper, almost anything that perhaps you would otherwise throw away. Scissors, paste, pencils, etc., would be really the only expense.

School opens with a devotional service. The Lord's Prayer is sung and is a very beautiful part of the service. The salutes to the national and Christian flags are also used. During the Bible lesson period different verses and Psalms are taught which the whole school can recite in the service. Then comes our song service.

After the opening exercises we have a health or habit talk for about five minutes. Perhaps we learn some verse about "Dirty hands with food are bad." There are a great many little talks one can have, such as those about the appearance of the children.

> " 'Thank you' and 'if you please,'
> Are two little golden keys."

Perhaps we can secure a list of good and bad habits from the children themselves. Then maybe stories to illustrate the value of this or that habit or its dangers, if any, to be avoided.

Our Bible lesson each day is forty minutes and the Junior and Primary children are divided in two classes. The last hour of the morning is spent in all kinds of handwork for the children.

"Work without religion degrades man into a beast of burden, a machine. Religion without work is liable to be lost in empty dreams."

We have dramatized a number of Bible stories with the children and gave them at our two entertainments during the six weeks. The entertainments are open to the public so they may become acquainted with the work of the school. At the end of the six weeks we hold an exhibition and sale of the children's handwork.

The school is able to pay for most of the materials used, by the admission taken at the entertainments, which is small, so all the parents are able to attend.

We close our school at noon with a simple service, with a patriotic song and responses from the Bible, and then we sing the Children's Benediction and march out following a boy or girl as flag-bearer.

Of course the school is free, but the children enjoy our thank-offering for extension. The pennies brought by the children are sent to headquarters in New York and help build new Daily Vacation Bible Schools in other countries another year. We have a glass jar for the pennies and we all enjoy watching it fill day by day.

During the six weeks we plan to take the older children on a picnic while the kindergarten enjoy a party at the school. It is splendid if a school is able to get a trained kindergarten teacher; then she can take entire charge of the little ones. In our school we have had only three paid teachers, and a school ought to have four or five, if possible. If a school is held in a church some of the church members perhaps will come in as volunteer helpers.

The children from year to year watch for the big sign about the summer school, which is posted on front of the building where the school is to be held. Pupils who attend one year come again, and at the close of the term last year, I heard some of the children say they wished it was not so long to next summer.

Porter Square Church, Cambridge, Mass.

The Church and the Radicals

Prof. Daniel Evans

IT is a strange fact that most radicals are outside the Church, whereas once the Church was the home of them all. By one's reading, or through his friendly relations in and through clubs, he finds these men and women with whom he has much in common either indifferent to, or antagonistic toward, the Church wherein he finds so much that is good, inspiring and enriching. A lover of the Church can not but be deeply inpressed with this fact, especially when he recalls that the Church began its career with men and women who were, from the point of view of the established order, both religious and political, the readicals, inded, the revolutionists, who would "turn the world upside down." It must be confessed that this early history and radical character of the Christian Church are most inconvenient for us in a time when law and order are so highly prized.

It is instructive to learn the reasons some of these radicals give for their being outside the Church. The other day a private letter from a radical came to my hands. He was brought up in the Church, but he had deliberately left it and has not been inside a church for nearly three years. And yet his faith in Jesus, and hope for the world through the power of Jesus, were never greater than now. There are, of course, various kinds of radicals, some in respect to religious thought, others in respect to political organizations; this man is radical in respect to the economic order. Since he is a profoundly religious man,

and morally in dead earnest, it is worth our while to hear from him and learn why he has left the Church. He gives four reasons:

First: The Church is identified with big business. It follows the lead of big business. It uses the methods of big business and thinks it can turn it to serve God, and ignores the fact that the prime concern of big business is private profit. He notes with scorn the irony of the Interchurch Movement as a syndicate with millions hoped for to convert the world.

Second: The Church is a class institution. It is composed by, or ruled over, and organized in the interests of the prosperous classes, whereas he himself is interested in "God's masses."

Third: The Church has lost the position of moral leadership. It rides on the waves of reaction which has come in after and consequent upon the armistice.

Fourth: The Church ignores, neglects, indeed betrays the spirit of Jesus which alone can save the world. The Jesus of the Gospels, with his searching moral questions, insistent social demands, and sympathetic attitude towards the common people, is not recognized and preached.

It is well for us to raise the question of what the Church and the radicals have to learn from each other. Doubtless the Church has much to learn from these radicals. It is good for it to see itself as others see it, especially as these radicals see it; to discover how it appears to honest outsiders, and to be taught as well as to teach. Certainly the Church should not resent honest criticism, nor ignore it, but put itself to a searching self-examination and ask how far these criticisms are just, or, if unjust, why they appear to be just to these honest radicals. The Church itself, no less than the individual Christian, must avoid even the appearance of evil. If the evil itself is not there in the life of the Church, the appearance of it may be. Moreover, this is true, and this the Church should learn, that its own true spirit and the spirit of the honest radical are not alien, but kin. Here is the point of contact. The radicalism of the Christian religion should make the Church sympathize with the honest radicals. Jesus and Paul were the great radicals of their time. Through appreciation of its own radicals the Church should be able to come into close relations with the radicals of to-day.

The radicals, however, have some things to learn too. Certainly the lesson of patience needs to be learned by them. The radicals need patience in their relation with the slow-moving and imperfectly developed human beings in general, and Christians in particular. The greater the number of persons involved and the more radical the social changes demanded, the more patience is required. Moreover, most radicals are extremely individualistic, and need to learn and practise the spirit of fellowship. Here is the weakness of all radical movements and of most liberal movements. These radicals meet in the cave of Adullam, but they find it hard to cherish social fellowship and organize constructive movements.

Then, too, they should learn that most reforms are better served and furthered by working from within the institution than without and apart from it. We grant that sometimes to revolt is the only thing to do, but this should be the final resort. Churches are liberalized in their thought and socialized in their ideals and purposes by the radicals remaining within and working from within. If there were more of these radicals in the Church it would be better for them, the Church and the world.

Finally, they must learn that, however important their cause, however desirable or necessary their reform, or revolution, human life is a greater thing, and the Christian Church's primary interest must be in the deeper experiences and the higher ranges of life. Radicalism must be thorough; it must go not simply to the roots of an evil system, but to the very roots of life and reality. Here is the more thorough radicalism of religion. It is concerned with human life in all its interests, in all its varied experiences, in all its historical movements, but, also, with human life at the center of reality, in contemplation of the eternal, in fellowship with the Holy God. The Church, like the great poet, must "see life steadily and see it whole," and if the radical is led to do the same he will rejoice that at last he is more than a radical: he is a human being in touch with God and in love with all men.

Citizenship Training for March

The Rev. John M. Ratcliff

Superintendent Social Service Department, General Sunday School Association

THERE is no month of the year during which the church is brought more to the attention of the community than the month of March. The pre-Easter season in every community is a time when attention is largely centered on the church, and when people are busy with church activities. Our Citizenship Training program for March should take account of this and aim towards bringing a better appreciation of the value of the church in community life to the children of the church school. This does not mean, however, that the shortcomings and mistakes of the church are to be overlooked, but rather, that the contribution of the church to community life and the possibilities of its future service are to be given fair emphasis.

For the smaller children of the church school, the story hour could be made an occasion for presenting the important incidents of the community's history in which the church has played an important role. In the pioneer days the church played a more conspicuous, if not a more important, part in community life than it does to-day. The "oral tradition" of almost every community has preserved choice stories of the contribution of the church in the development of the community. These stories will not only fascinate Primary and Junior children, but will cause them to look upon the church as really having had a share in making the community what it is.

The story hour may be supplemented by a

walk about the community, when historic spots and landmarks can be pointed out and incidents referred to which have been closely associated with the church. In many communities, also, there are both the talent and historical material for producing a pageant which would portray the contribution of the church in the building of the community. And such a pageant would do more toward placing the church first in the minds of the people of the community than many of our present pre-Easter activities.

It is often claimed that the girls and boys in the Intermediate classes grow tired of the church and its activities and that many drop out. This may be partly, and even largely, due to the fact that they have been given two narrow a view of church life, and look upon it as constituted largely of prayers and hymns. A fairer and more nearly correct valuation of the church may be secured by assigning to the pupils of this department the task of reporting on the church's part in the different affairs of the community. One group may be asked to keep a record of all social activities of their neighborhood for a month and report the result to the class. The report of this record would show, among many other things, whether the church or the "movie" was providing the larger share of the community's recreation. Another group could be asked to report on the health activities—the number of health societies, the educational campaigns, etc.—and thus bring out how much the church is doing to promote health. Still another group could take charitable and philanthropic activities. Such a program for different classes would bring to light many things which the church is doing that are often overlooked. And even in case the church's contribution to community affairs was not large, the result of the activity, by revealing to youth the possibilities of useful service, would be more than likely to bring about a greater loyalty to the church.

Among the many plans we try out in order to bring young people into closer relationship with the church, it might be well to base one of them on the answer to some such question as the following: Where is the youth of the community getting its ideas of what the community should be? Perhaps the reason the public dance hall, the Sunday "movie," trashy literature, and other "worldly attractions" keep the young people away from the church, is that the church has never fostered the idea that the right sort of community should be without these thngs. There are great possibilities for winning young people to the church by educating them in community ideals. At least, I know of one group of young people who stopped reading certain books and magazines, refrained from attending certain kinds of amusements, and spent their time in wholesome recreation, because they were asked to aid in building a better community. Set the young people the task of becoming better citizens and they will draw closer to the church instead of away from it.

A League of Churches for a Better Commonwealth

Herbert S. Bigelow

THE ministers of the Universalist denomination, meeting recently in Columbus, Ohio, unanimously resolved upon a unique plan of church co-operation for social betterment—a plan which has never before been proposed.

These ministers considered that the plan was too big and promising to be appropriated by one denomination. They proposed to invite the co-operation, not only of all Protestant, but also of all Catholic and Jewish churches.

The plan proposes a simple form of church organization to make use of the powers of the initiative and referendum, and would apply, of course, only to the twenty odd states, like Ohio, where laws can be made or unmade by direct popular vote.

It was considered that these instruments of direct legislation opened the way for the churches to exert a very great and practical influence in the commonwealth, without becoming in the least involved in the rivalries of politicians or parties.

In states with the initiative and referendum, every citizen is a member of the legislature. He may help to veto or enact measures independently of the General Assembly.

But the use of these powers of the initiative and referendum is impossible without the co-operation of a very considerable number of persons. In Ohio these powers can not be invoked without a large petition to which at least half the counties of the state must contribute their constitutional quota of signers.

The churches, however, could organize in the state and easily make use of these powers.

All social problems, which are not national in character, could be solved, or solutions could at least be offered to the people, through the initiative and referendum.

Most church bodies have made splendid declarations of social principles. In these declarations there is substantial agreement. What is lacking is a plan to give practical effect to these proposals. It came to these ministers at Columbus like a revelation that lying right at hand were instruments of great potency, peculiarly adapted to the use of the churches, and that by organizing to use them the churches could inspire the hope of the people and lead in the work of social redemption.

It is proposed that each church shall appoint a committeeman, the pastor or a layman, who shall represent the church in a state council.

This council will determine what, if any, acts of the legislature should be referred to the people, or what measures shall be brought forward by the initiative. Having come to agreement in common councils, each organization would co-operate in circulating petitions and in encouraging a fair discussion of all questions submitted.

By this dignified and orderly use of the initiative

and referendum, the organized churches would themselves become a great legislative agency. The educational value of such use of the initiative and referendum would be incalculable. Persisted in, this plan would work miracles in any state. We are in critical times. The people are in a muddle. They need leadership. Why should not the churches furnish that leadership? The way is open.

As one illustration of what might be done, the old age pension proposal may be considered. A legislative commission in Ohio, after an investigation costing $25,000, reported in favor of a more liberal old age pension system than exists anywhere in the world. That proposed bill would abolish, by one stroke, a third of all the poverty of the state. It would end one of the cruel tragedies of life—the tragedy of a penniless old age. There is hardly a church congregation in the state which would not be profoundly thankful for such a measure of social justice and mercy.

But the legislature put the bill in the waste basket. The organization here proposed could take that bill out of the waste basket and put it on the ballot and give the people a chance to pass it. With the churches instructing the public mind on the subject there would be no doubt of the result.

The thought, however, is not to promote any particular measure, but to establish a method by which the churches may determine democratically from time to time what they think should be undertaken for the progressive establishment of the Kingdom of God and His justice. Would not such a practical service react favorably on the churches, increasing their sense of usefulness, and deepening their spiritual appeal?

The Eucharist: Its Origin and Significance in Modern Liberal Religion

The Rev. Edward A. Lewis

SCHOLARS and theologians call the communion service the eucharist, a term derived from a Greek word meaning thanksgiving. In the Roman Catholic and Episcopal Churches the eucharist is called mass or holy communion, and is used every Sunday, taking the form of an elaborate ritualistic service. In Liberal Churches there is a wide variation with respect to the nature of this service. Yet the essential part of the service wherever performed consists in the partaking of bread and wine which have been blest by the minister or priest.

Its use goes back to the story of the Last Supper, when Jesus took the bread and divided it, saying, "Take this and eat it; it is my body," and then took the cup saying, "Drink from it; for this is my blood." This tradition is based upon the records found in the gospels of Mark, Matthew, Luke, and certain passages of Paul's writings. In Luke, written at a date more remote from the actual event than either of the other two accounts, there appear these words: "This do in remembrance of me."

That the Lord's Supper was at first a meal symbolic of Christian unity and commemorative of Christ's death is not disputed by any one. But it came to be looked upon very early as bringing about not simply a symbolic union between the partakers and their Master, but a real union. From a passage in his letter to the Corinthians, Paul shows that he considers the eating of the bread and the drinking of the wine to constitute communion analogous to that set up by the sacrifices of the Israelites to Jehovah, and the sacrificial meals of the pagans to their gods.

Such sacrifices were still customary among the pagans and the Hebrews in the time of Paul. They consisted essentially in offering food which had been blest by a priest to the deity before an altar which had been smeared with the blood of the sacrificed animal. By eating the food the worshipers believed that a new covenant was established or the existing one strengthened between them and their god. To these simple-minded souls certain plants or animals were especially sacred because they had been chosen by the deity for his earthly abode. Because they were regarded as holy it was a very serious sin to touch them or eat them at any time other than that of the sacrificial meal. But at the sacrificial feast, after the proper rites had been performed at the altar, it was considered a religious act to partake of the flesh of the sacred animal, and inasmuch as it was the abode of the deity, the worshipers were thus brought into a special union with their god, and also bound in a new and special sense to each other.

Paul looked upon these gods to which the pagans sacrificed as demons, and no doubt believed that an actual union with these pagan gods was effected, for he said, "Ye can not drink the cup of the Lord and the cup of demons; ye can not partake of the table of the Lord, and the table of demons." And for these reasons we must conclude that Paul looked upon the eucharist as a sacrificial meal through which not a symbolic but a real union was brought about.

In an ancient writing called the Didache, it is expressly demanded that the eucharist shall be given only to those who have been baptized. There is little doubt that at first the Lord's Supper was open to all Christians, and there was no reason why it should not have been, as it was probably not looked upon as a sacrament until about the middle of the first century. But it gradually became more and more ritualistic and formal, tending toward the sacrament which must always be performed in absolute conformity to prescribed rule.

It was not made a sacrament, however, without some confusion and difference of opinion. Rival schools of thought sprang up and no small amount of controversy raged around the questions that arose from its observance. Some contended that the priest's blessing in some miraculous way changed the bread and wine into receptacles in which the Logos was reincarnated. Others held that a transformation took place and the bread was mysteriously

changed into Christ's body; others that the change was similar to the magnetizing of steel—being the same matter that it was before yet having an added power; still others that after consecration the bread and wine held a hidden virtue beneficial to the soul and body.

The Church of England takes the position that the means whereby the body of Christ is received and eaten in the supper, after a heavenly and spiritual manner, is faith.

The views of Calvin are difficult to comprehend. His doctrine claimed that Christ's body is assimilated into the physical body of the participant by a process of "spiritual chewing." The belief in actual taking of the flesh of Christ into the mouth is discountenanced as wicked. Luther supported the theory of consubstantiation, the real presence of Christ's body and blood together with the bread and wine.

Zwingli, the bold Swiss reformer, declined to accept Luther's teachings, holding that it was the intention of Jesus that the eucharist should be simply a commemorative and symbolic feast. This great liberal suffered much because of his religious nonconformity, but the four centuries that have passed since his time have seen many hundred and thousands of people converted to his ideas.

It is the purpose of the Liberal Churches of today to free religion as much as possible from the bonds of ancient superstition and groundless tradition and to present to men and women the great ethical teachings of Jesus in their original purity and simplicity. To many people who have never seen the Lord's Supper observed in any way other than that followed by the Orthodox Churches the whole ceremony seems superstitious and ridiculous, and they are inclined to believe that no amount of revision or modification can make it productive of any practical good. Yet psychological influences may sometimes be set in motion which will awaken noble impulses and aspirations that can be stirred in no other way.

There is nothing inherently evil in ritual and ceremony; it becomes evil only when its power is abused and made the servant of those forces opposed to Truth, Justice, Brotherhood, and the spiritual advance of humanity towards God. It is possible to arrange the communion service so that it will reproduce something of the atmosphere of that eventful evening in the upper chamber and emphasize the thoughts of remembrance and fellowship of the Master. Many liberal churches are finding in such an observance of the eucharist a valuable means of spiritual betterment.

Great Things from Small Beginnings*

The Rev. Clinton L. Scott

I WANT to tell you the story of the Parable of the Mustard Seed as told by Jesus. This parable teaches the possibility of the growth of great things from small beginnings. It is an exposition of the evolution of the Kingdom of God. When the story was first told, Christianity had a leader and but twelve followers.

Some one has said that nothing is so powerful as an ideal whose time for fulfilment has come, and yet in the time of Jesus the world was not especially prepared for the Christian gospel. True, there had been the prophets of Israel, who forecast the Christian teachings; there was a forward look on the part of the people for a leader who should lead them out of bondage, yet their ideas were different from the ideas that Jesus put into the minds of men. John the Baptist prepared the way for a different kind of man than Jesus.

If, then, the time was unfavorable and the world generally unprepared for Christ's teachings, how do we account for the fact that Christianity was born into the world, and the Christian Church was born and has continued to grow for over nineteen centuries?

The common theory is that in Jesus' life there was the idea of the Kingdom of God. But more than this, the idea took root in his soul. He did something more than talk religion, talk the Brotherhood of Man and the Fatherhood of God. He lived it; he lived so completely in harmony with God that he could say, "I and my Father are One." His life was literally a translation of the Universal Fatherhood of God and the Universal Brotherhood of Man. As St. John said, "the Word became flesh."

We must try to understand that, just as God carved the white man out of marble, the black man out of ebony, so He carved the red man out of bronze. Jesus lived in consciousness of his relationship to man and to God. There never was a man so low that Jesus would not help him. This is the secret of the beginning of Christianity. Christ lived the philosophy he taught. Ideas of themselves do not have any force. They must become articulate. So if we are going to account for the beginning of the growth of the Kingdom of God, which began even as a grain of mustard seed, we must go all the way back to Jesus, in whose soul the seed found fertile soil.

As Jesus went out preaching, thousands heard him, yet out of those thousands only twelve were sufficiently touched by his teaching to follow him—then one proved unfaithful. Those twelve went forth to translate the idea that Jesus had given them to the world. They went out and touched others, and by and by there were seventy, then a thousand, and then tens of thousands, taking the Gospel of Jesus into their souls and translating it into active service. There is no other way except this.

Universalism spreads only through those who practise the Universalist philosophy. There is only one way of building up the Church and that is to be so fired with the Gospel of Jesus Christ that you will be a living example of it. The whole idea of the growth of Christianity is put into that little slogan, "Every one win one," so simple that we are overlooking it. We have not yet even learned to invite people to church as if we meant it.

*Summary of an address to the Y. P. C. U. of the Greater Boston League. Reported by Eunice L. Hammett.

Have you ever noticed that advertisement put out by the Standard Oil Company, "Every drop of Socony gasoline is packed with power?" The Universalist philosophy is packed with power—power as yet untapped. We must put this power to work in the world. The Universalist Church is primarily a crusading church; it should have had a crusade long ago. It is a revolutionizing church, teaching the philosophy of Jesus, the greatest of all radicals. It is the fighting unit of Christianity to-day, or else nothing. In an army there are repair units and hospital units, but there also must be a fighting unit. The Salvation Army is the repair unit, and the Christian Scientists the hospital unit.

The time is no more ripe than it ever was for Christianity, but it can be put across if there is sufficient punch behind it. When you have said that you believe in the Universal Fatherhood of God, you have said something. We have done well in wanting heaven for the entire world. We have done something to batter down a few of the old theories and superstitions. I believe in the final harmony of all souls with God, but I want to see some of that harmony here on earth. God not only made heaven for everybody, but what is here belongs to every last creature on the earth. Take this philosophy and live it in your own life. Then indeed shall the Kingdom of God grow and send out its branches, and its branches shall bear fruit, and its fruit shall be "Brotherhood."

The Chief Contribution of the Universalist Church to the Religion of the Twentieth Century*

Roger S. Galer, A. M.

YOU ask me to state the chief contribution of the Universalist Church to the religion of the twentieth century. Under these circumstances there is but one answer that forces itself upon my consciousness. That is the changed thought of God. Did you ever stop to consider that we have a far different God from the one worshiped fifty, or even twenty-five, years ago? Without detraction or invidious comparison with other Churches I think it a fair statement that the wider and grander view of God which characterizes the present age is due to the Universalist Church and its sisters of the liberal faith. It seems only yesterday that men were not brothers, nor was God the Universal Father. What a mighty change has been wrought! To-day, for nearly every Christian denomination, as well as for us, God is a God of love and not of anger. The human race is one vast brotherhood, a necessary corollary of the doctrine of the Fatherhood of God. In our philosophy this is an intelligible world, and the universe a friendly home where all of God's children may dwell in safety and ultimately in happiness. The truer thought of God in these latter days is that proclaimed by Jesus and voiced by Emerson,—an indwelling Spirit, living *in* His world, not above and beyond it. Carlyle in his inimitable phrase nobly expresses the idea:—

"The Eternal is no Simulacrum; God is not only There, but Here or Nowhere, and in that life-breath of thine, in that act and thought of thine—and thou were wise to look to it."

The universe, as our modern thought asserts and believes, reveals a far grander God than the tribal Deity men had formerly worshiped. From star-dust to molecule, from whirling nebula to cold, lifeless planet, from insensate matter to life, glowing with energy and throbbing with love, God reaches and permeates all. Men sometimes find it difficult to appreciate this subtler, but truer and far more beautiful, idea of God as immanent in all His universe.

But the greatest change that has taken place in our thought of God is in His relations to man. To the ancient Jew God was only a tribal Deity, the protector and avenger of a chosen race. To the Catholic God offers endless happiness, but the only door through which this happiness may be attained is the one chosen Church. To the Calvinist Christ died only for the elect few, while all the rest of mankind are to suffer eternal torment. According to the milder views of our Methodist friends man must pass through a mystic experience and entertain a specific intellectual belief in order to avail himself of the favor of the Almighty. In the midst of a confused and warring world, steeped in ignorance and surrounded by temptations, man chooses at the frightful peril of eternal pain the narrow road that leads to everlasting happiness.

What a wonderful relief to turn to the Universalist's conception of God and His love. We are His children and He loves us with an undying love. We may scorn His precepts and disregard His loving counsels. We may wander far in guilt, the clouds of ignorance and prejudice may hide for a time His loving countenance. But sooner or later His love will draw us to Him as the sun irresistibly draws the tides of the ocean. God can not be defeated or denied. The meanest creature is precious in His eyes and every soul will ultimately yield to His loving persuasion and become obedient to the Divine Will.

God is no longer the God who created a perfect human race, but created it so imperfectly that it speedily fell into the deepest ignorance and the most degrading sin. He is no longer the God who created a universe out of nothing in six days and rested on the seventh, and has been an absentee landlord ever since. He is not the God who loves His chosen children and hates His enemies; who chooses a part of His creatures to be happy and the rest to be miserable; who says you can not be saved unless you believe a certain creed formulated centuries ago in the midst of a heated theological debate.

For three centuries men have been learning that the material universe is governed by law. There is no chance, no caprice, no accident. The earth in its

*A vesper address delivered in Wausau, Wisconsin.

orbit, the stars in their courses, follow irresistibly the laws that govern matter. When we discover those laws we know they will be obeyed on Orion or Arcturus as well as on our little planet, in the dewdrop as certainly as on whirling nebula. We have learned to believe that God is the soul of the universe and as such He lives in all things. And this soul of all things which we call God has another name, and that is Love. Law and love are the two visible expressions of the two great realities of the Universe, Matter and Spirit. Law is omnipresent in all worlds, moral and material. Love is the indwelling principle which makes the universe a friendly home and God the Father of all His countless children.

All other religious questions are insignificant until this supreme question is settled right. All our thinking must be imperfect and fraught with false conclusions until this basic fact is recognized as the foundation of all our thought. Upon that we may proceed to build the various formulas of a consistent religious theory, in which Jesus, the Bible, the soul of man, and all social, religious implications become the parts of a harmonious whole, honorable to God and infinitely precious to man.

There are remarkable proofs in our current religious situation of an ever wider acceptance of a God of love in all denominations. The doctrine of a literal hell is being abandoned even in the strongholds of Orthodoxy. Universalist doctrine has permeated the Christian world which is sometimes unconscious of its own changed status. The story of the Lost Sheep and the parable of the Prodigal Son have become the sign manual in nearly all denominations of a Father's love that reaches to every human child, and that, to paraphrase the words of Augustine, will never rest until all human souls shall rest in Him.

Listen to any Orthodox sermon. Its theme is very seldom that of God's anger or vengeance. The burden of its appeal is that God wants all to be His children, that His love is superior to His wrath. Somehow the fires of hell are dying out and losing their power to frighten unthinking or despairing souls. In their place we have substituted the great truth that sin must have its proper punishment, a punishment inevitable and suited to the offense, but the very statement of which precludes its being endless. This is the operation of a universal moral law, and how beautifully does it harmonize with the Universalist conception of God. Man is no longer the victim of capricious anger, but a subject, ultimately a willing subject, of a law as majestic and unescapable in the realm of morals, as the law of gravitation among the glittering constellations that make beautiful the midnight sky.

The Universalist Church needs no other claim than this to the gratitude of the modern world. That is enough to give it a unique and undying place in the history of religion. The changed thought of God is the great contribution which the Universalist Church has made to the religion of the twentieth century.

In Spirit and in Truth

The Rev. John Clarence Lee, D. D.

SET phrases, after long repetition, lose their power to express living thought. Iconoclasm signified the breaking of images that Christian reformers regarded as a temptation to idolatry. In lieu of images to break, the modern mind seeks to discard forms and words once used in devotion, but now merely a tradition. In some orders of service in our hymnals and books of worship there remain many expressions that are the vestiges of a remote and outworn form. Would it not be better to eliminate them and provide something new?

The prevailing order had its ancient origin in the Catholic mass. It was symbolic of the miracle of transubstantiation, its central feature the elevation of the host, the real presence of the body of Christ, for adoration by the believers.

An elderly French priest, nervous at a too early mass, awkwardly dropped the transubstantiated wafer. His penance was a three-days' fast. "It won't hurt him any, the poor old dear," was the dry comment.

The Protestant reformer denied the real presence, yet the ritualistic churches retained the idea of vicarious atonement and the practise of confession and absolution. This form became the standard. As churches grew free and liberal, some of the old doctrinal words were cut out, but the great, vital affirmations were not put in. Much of the language still used is antiquated and resembles an unknown tongue. To chant of glory "to the Holy Ghost," to say that God is "a great king above all gods," that He "loveth the gates of Zion more than all the dwellings of Jacob," to read "wiles of the devil," and "turned into hell"—may be harmless, but can not be helpful. The language of the ritual is far away from the thought, emotion, experience and spiritual consciousness of the religious soul of our own day.

Especially is this true of the young. Many of them are truly devout, moved by a deep faith in the unseen, the holy, the divine; but the words of the Church mean to them nothing of spiritual reality.

Universalism is profoundly worshipful. It bows in joyous reverence before the Universal Father. Yet this belief has yet to find adequate expression in glorious, beautiful language of adoring love. The available orders of service have been too much influenced by the models of the old ritual. Some of them display a retrogression to implied dogmas that our fathers disowned. They sacrifice the free utterance of the living spirit of truth to a mere esthetic preference for old time stately ceremonial.

God is spirit. The Universalist Church is a Church of the living God. Its faith is the blending of noble thought with noble emotion. Its inspiration is the divine in each and all. New forms for common prayer, new affirmations for responsive reading, the heart of youth poured forth in loving adoration—who shall provide for a worshiping people this expression of their praise?

THE NEW RITUAL

IN a splendid talk to the Universalist ministers of Greater Boston, the Rev. John Clarence Lee, D. D., proposed a new and better ritual for the Universalist Church. By a majority vote, the proposal was referred to the Board of Trustees of the General Convention.

The eloquent presentation of the proposal one may not criticise. As to the mood in which a new manual would be received by Universalist ministers, one may even dare to prophesy. "A little folding of the hands to sleep," said a wise man of old. We venture to repeat his words.

There is no mind common to us all in the Universalist Church. There is no bishop (thank you, kind fate) to enforce any ecclesiastical usage of a manual by all our ministers.

The result is well and widely apparent. No two clergymen in the denomination follow similar modes of conducting a service. More than that, there is no union of opinion on the fundamental need of the long-suffering humanity that endures us. The pulpit of the Universalist Church has no single message and no uniform message for the people to absorb.

Many of our clergymen stopped here in full flight from other denominations; enjoying the prospect, they have remained. Some of us—a few—were born into it. We all disagree on nearly every important ecclesiastical and world problem. We have with us shades of every social, healing and mystical gospel. The proof of the divinity of our movement and the standing miracle of modern life is the indestructibility of the Universalist Church. The Universalist pulpit is positively the only one in this country to which a hearer may come assured that the minister in it is doing his own thinking. Midst the diversity of opinion there is a warmth of fellowship and mutual sympathy that evince the Universal Love we proclaim.

Manualism and ritualism hinting the humble conformity that has always been a necessity to their birth and influence have always failed to win a place common to the reverence of all the shepherds of our diverse meadows. Each prefers to walk alone to the mystic river, to take with his own hand from the tree those leaves which are for the healing of the Nations.

* * *

EASTER WEEK OF PRAYER AND SERVICE

Life's Holy of Holies

If so be that we suffer with him, that we may be also glorified together.
Romans 8 : 17.

Sunday, March 20—Jesus at Prayer, John 17 : 3

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. *Read John* 17 : 1-26.

Monday, March 21—Jesus in Gethsemane, John 18:11

The cup which the Father hath given me, shall I not drink it? *Read John* 18 : 1-11.

Tuesday, March 22—Jesus under Arrest, John 18 : 23

If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? *Read John* 18 : 12-27.

Wednesday, March 23—Jesus before Pilate, John 18 : 37

Every one that is of the truth heareth my voice. *Read John* 18 : 28-40.

Thursday, March 24—"Behold the Man!" John 19: 5

And Pilate saith unto them, Behold the Man. *Read John* 19 : 1-17.

Friday, March 25—Jesus on the Cross, John 19 : 30

It is finished. *Read John* 19 : 17-30.

Saturday, March 26—Jesus in the Tomb, John 19 : 35

And he that hath seen hath borne witness . . . that ye also may believe. *Read John* 19 : 31-42.

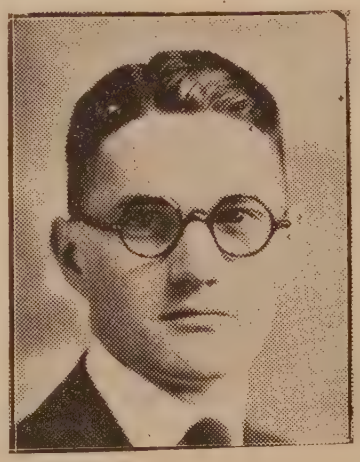
Easter, March 27—Jesus in Triumph, the Lord of Our Life, John 20 : 31

These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. *Read John* 20 : 1-31.

* * *

ANOTHER UNIVERSALIST IN ARMENIA

AGAIN one of our Universalist young people has heard the call of the Near East. Mr. Henry Murphy of our church at Lawrence, Mass., sailed for Constantinople on Feb. 26, to give a year and a half to this great philanthropy. Mr. Murphy is the son of Dr. and Mrs. Thomas Murphy and was born in Lawrence. He is a graduate of Lawrence High School, Phillips Andover Academy, and of the Institute of Technology. In the latter school, his department was sanitation and public health. Since graduation he has been employed by the American Public Health Association of Boston. He volunteered for service in the Near East last fall, but his appointment was delayed because of the serious conditions in Armenia. A unit of five workers is now being sent out, including men of different professions. Mr. Murphy hopes to be assigned to something in his own line.



Mr. Murphy has been actively connected with the Universalist church in Lawrence, serving at different times as president of the Y. P. C. U. and as treasurer and superintendent of the Sunday school. The past year he has taught a class of boys in the school. He has been immensely popular with the young people of the church and city, and was given a reception and parting gifts by them.

But what do Dr. and Mrs. Murphy say to this going away of their son? He has lived at home during his school course, so that it is the first real separation between parents and son. "We both feel it is a great opportunity for our son," they say. "The home will be lonely, of course," says Mrs. Murphy, "but we expect him to have a long life, and what is two years out of fifty? We are glad to have him do his part."

Such a spirit on the part of fathers and mothers is as truly an honor to our Church as the spirit of consecration on the part of our young people.

* * *

CANAAN OF SERVICE

Charles A. Alden

O God, who led Thy children in the days of yore,
Who piled the sea to send them safe from shore to shore;
Who daily met their need with manna from above,
Who marked their path with pillars of Thy guiding love;
Who never left them, nor forsook their wilderness,
But with a final Canaan kept Thy promises:
Lead us, who scarce can see, with many conflicts torn,
Lead us, O God, into the land of Love's sweet morn.

O God, who sped our fathers' bark o'er angry sea,
Who o'er their children spread the flag of liberty;
And who their children victors made o'er civil strife,
And through their children's strength maintained the right of life;
Who e'en couldst use the cloud with which to mark man's way,
And through the night with fiery pillars guide him into day:
Lead us, who, groping in our desert, strive to find
The peace we know is in the Canaan of Thy mind.

O God, whose ancient prophets fearlessly foretold
The wage of sin; whose Son met death with courage bold;
Whose ministers and saints through ages bravely stood,
At cost of blood and life, to witness of Thy good;
Whose Holy Spirit of the Whole can consecrate
The weakest of us all, and make divinely great:
Lead us, O God, with fire divine upon our inmost soul,
Until in service we shall find Thy Canaan of the Whole.

* * *

PARABLES OF SAFED THE SAGE

The Man Who Paid the Church Debt

THERE was a certain Church and it had a Debt of Four Thousand Shekels. And the Minister spake unto his Congregation upon a Sunday when he had a Full House, and he said:

Brethren, this Debt is a Burden. It might be paid if Twenty Men would give each of them a Hundred Shekels and other twenty Fifty Shekels and the rest every man according to his several ability.

Then up rose John Perry, and said, I will be one of Twenty Men to give an Hundred Shekels.

Now every one knew John Perry that he was a Poor Man, and of No Great Ability, but of Good and Honest Heart. And they were Deeply Moved by his Generosity. And Nineteen other men came across with an Hundred Shekels each, and other twenty at fifty Shekels per, and the rest each according to his ability or what he pretended was his ability, and within a week the money was all pledged, to be paid Spot Cash on the next Sabbath Day.

And on that day John Perry called at the Parsonage and handed the Minister his contribution. And after he had gone, the minister looked, and behold, it was Five Shekels.

And the Minister called unto him the Nineteen men, and he said, Our dear friend John Perry hath misunderstood. When he promised to be one of twenty to give an Hundred, he meant to give the twentieth part of an hundred.

And the Nineteen men roared with laughter. And they said, Tell it not in Gath. Behold, it inspired us to come across, and that is well. Now then, let us pay each of us Five Shekels more and make up the share of John Perry, and we will tell no man.

And they had a Great Banquet that they might make merry over the Burning of the Mortgage, and they set John Perry on high; and he smiled and was happy. And they called on him for a Speech.

And John Perry said, It is not my doings, but it is of the Lord; and I am humbly thankful. And now, behold, the Church needeth a New Furnace, and the walls need to be redecorated, and the minister should have a larger Salary. Let us raise Four Thousand Shekels more, and I will start it with the Same Sum that I gave before.

And the Nineteen men whispered one to another, and said, Art thou game? And they answered, We are no Quitters. We stay in the game and play it like Little Men.

And behold, they raised Four Thousand Shekels more.

And that Church took on New Life, and was happy and prosperous from that day forward.

And the Nineteen men and the minister bound themselves with a Great Oath that they would never tell this little joke.

But this is a True Story; and it showeth how it sometimes cometh to pass that Very Humble Instruments are chosen for the beginning of Great Tasks. And I would there were many Churches and some other Institutions with men as unworldly and as generous as John Perry.

* * *

NAVAL ARMAMENTS

However solidly our friendship with the United States may be based and whatever be our alliance with Japan, it would be affectation to contend that a naval competition between the two could have any other than a disturbing effect on the other naval Powers. Competitive armaments spring out of competitive diplomacy, but they bring nearer the catastrophe against which they profess to be a safeguard. It we do not in some large measure disarm, the reason is clearly that we are still living in the same sort of world which led to the war of 1914. That would seem to be incredible, but then why maintain the armaments that go with another sort of world from that in which we live? We have to make the choice. Lord Grey has said, "Better a chance of Utopia than the certainty of destruction." Armaments depend on policy. Before we go to a disarmament conference we have to decide what our policy is to be, and, of course, we must have a good understanding with the other principal Powers. And that, happily, we already have.

If we should never build against the United States, against whom is the United States building? There are some who point to the Pacific and Japan; there are others who remember that, in the earlier days of the war, Mr. Wilson was much impressed by the necessity that some one should be strong enough to stand up for neutral rights, although he later came round to the view that in a League of Nations there would be no neutrals and no "navalism" to complain of. But it would be folly to deny that the emergemce, over against each other, of Japan and the United States in the Pacific does not conceal certain possibilities of danger; the popular mind in every democracy is quick to take up the idea of "inevitable" antagonisms and the press is even quicker to foment it. The more reason why the governments and the peoples of the world, our own among them, should do all they can to exorcise the evil spirit before it gets to work. There is a danger in partial leagues, wherever they are constructed. The peace of the Pacific would be best maintained by a universal league of peoples proceeding from their determi-

nation to ensure peace to a reduction of the means for making war. England may play a great part as mediator in producing a truly Pacific Sea.

How will battleships in a future war protect the commerce of this country against the submersible cruiser and the aeroplane? A study of the forms which "the next war" will take is the thing above all most calculated to induce devotion to the idea of a League of Nations and the disarmament which it makes possible. "Better a chance of Utopia than the certainty of destruction."—*Manchester (England) Guardian.*

* * *

LENT

Whatever else Lent may be, it is an opportunity to make religion a real experience. This is what religion is or it is of no value to human life. It can not stand outside of human experience.

Every other item of human life, from the cradle to the grave, is a matter of experience. Joy is an experience, and what a delightful one it is. Sorrow is an experience, and often how hard it is to live through it, but how frequently it deepens and softens our hard lives. Enthusiasms are experiences, and they carry us on with a flood. Faith is a very deep experience, and it lifts us above the sordid materialism of the day. Our lives grow richer as our experiences multiply. The "good old times" are not in the past, but in the future. Every year some new experiences broaden our minds and our sympathies, or sweeten our lives and our faces. In times of stress or need or our country's danger, our experiences lift us up into a passion of patriotism. In times of sickness we realize our dependence and we are led into the spirit of humility.

God has made each man an instrument to be played upon by the facts, forces and elements of the universe. But the tune we play depends upon that self-directing bow which we call the human will. "If any man willeth to do his will, he shall know." The people marveled and said "How knoweth this man letters, having never learned?" Whatever advantages of public instruction Jesus may or may not have had, there is one thing sure, and that is he had experienced God. His words came from a deep internal and spiritual experience and consciousness of God.

In our various ways and in that liberty and simplicity characteristic of our Church, let us observe Lent by making religion real.—*Harry Westbrook Reed.*

* * *

CHURCH CLUBS THAT WIN BOYS

William Byron Forbush, Ph. D.

Do you know that nearly 50,000 boys have been added to the membership of our churches through one boys' church organization? Three times as many have come under the church influence through this fraternity, the Knights of King Arthur, which recently celebrated its 28th anniversary.

This church boys' club has two sound foundations: Play in Religion and Religion in Play.

It is claimed that two-thirds of all play is dramatic in character, and authorities upon the subject state that dramatic or imaginative play is the most valuable type of play. The Knights of King Arthur makes use of the oldest English Christian legend in a playful manner. King Arthur promised thnt he would return and re-establish his kingdom of ideals. The boys play that he has come back and that they themselves constitute this kingdom. They think of themselves as Christian knights living a chivalrous life of fellowship and service. The play involves humorous but wholesome initiations which are not secret, "tournaments" and all sorts of lively "wassail." In their meetings the boys gather about a round table as did King Arthur's knights, which itself becomes the symbol of democratic friendship. At the head of this table is the "siege perilous," a vacant chair reserved for the knightly lad whose achievements win the universal approbation of his fellows. The meetings involve handicraft in making swords, shields, spears and knightly garments, all sorts of games and athletics and the use of many noble words and ideals. Perhaps the best feature is that the boys carry these ideals home and personify themselves daily, in Augustine's phrase, as "men who are themselves the kingdom."

The plan is easy to carry out because it appeals to the boys in their romantic period. It may be conducted by a leader of ordinary ability who has enthusiasm and who has faith. It is also inexpensive, an initial investment of $2 being quite enough to carry on the work.

The Knights also exemplify religion in play. It is probably true that many church workers utilize the Boy Scouts not only because of its many admirable features, but because they are afraid of a week-day organization that is religious. In the Knights of King Arthur there is no preaching, but religion though unobtrusive is integral. The Third Degree, that of knighthood, is conferred according to the ancient custom, but only upon boys who have become church members. The church member, however, has to earn his degree as much as the others, and mere piety is not the sole qualification. In preparing for this degree through vigil, intimate conference with his leader and a stately ceremony in the church itself, the boy is emotionally stirred as he seldom is by the somewhat bare forms used in most non-liturgical churches. The first thing the young knight must do is to go on a "quest," some form of service for others, and one of the most wholesome facts in the history of the movement is that so many of these boys when they have grown to manhood have assumed the leadership of Castles of younger boys.

It is an interesting fact that the Knights of King Arthur has never paid a salary and does not ask the public for funds. It has never been exploited, it has nothing to sell except its plan, and there are no dues. The movement is still, as at the beginning, under the direction of its founder.

Information will gladly be sent by the author of this article, whose address is Dreamolden, Media, Pa.

* * *

ARE YOU?

Are you helping in the Murray Anniversary Crusade? It will not be a success unless you do. Remember, our goal is to double the strength of our church. How can you help?

Come to church every Sunday.

Invite your friends to church.

Become a member of the church.

Ask others to unite with the church.

Become an active member in one or more of our auxiliary organizations.

Secure a new member for these organizations.

Become a regular contributor toward the current expenses of the church.—*Bridgeport (Conn.) Universalist Messenger.*

* * *

OVER

Dear Dr. Marshall:

This is the story, briefly told, of how the Bridgeport Comrades carried out their campaign for new subscriptions to the *Leader.*

For several weeks prior to the actual day of the canvass we advertised the *Leader* in every possible way—talked about it, showed copies to prospective subscribers, and in several cases copies were mailed for a few weeks direct to the homes by the Universalist Publishing House.

A meeting of the men was called immediately following the morning service on Sunday, Jan. 8, and about ten teams of two men to a team were formed. Each team was given ten cards bearing the names of non-subscribers, and they started out that afternoon and made personal calls on the people whose cards they held. The names had been arranged by districts, thus eliminating the necessity of one team going all over the city. Reports were made by each team that evening.

Our quota was twenty-three subscriptions. We secured thirty-nine subscriptions. In addition to this four renewals were handed us, which, however, are not being counted in this campaign.

By this method practically all the work was done in a few hours of concerted action, and, in addition to the actual subscriptions secured, the men reported very pleasant calls and

they were all well pleased with the results of their afternoon's effort.

Very truly yours,

Henry C. Reid,
Chairman Bridgeport Comrades.

Bridgeport, Conn., Feb. 26.

* * *

NINETEEN HUNDRED AND NOW

Dr. Thomas Edward Potterton, pastor of the Church of Our Father in Brooklyn, N. Y., has just published a little book bearing the above suggestive title. Dr. Potterton is a man with uncommon common sense. He deals with subjects which are being discussed among us at every dinner table, and by every fireside, in a wholesome and practical way that is altogether delightful. There is no attempt at fine writing or metaphysical discussion. The little book talks to the reader exactly as Dr. Potterton would talk sitting by one's side.

The book abounds in passages that may and ought to be quoted. For instance:

> "The cold head and warm heart working in unison produce the best results. The hot head and frigid heart are to be avoided. Soft-headed philanthropy and hard-hearted misanthropy are always hurtful."
>
> "At a game of baseball the crowd cheers for the side it favors, and in the cheering there are dynamic possibilities. We ought to cheer and hearten those who are playing with us, working with us, living with us on the field of human endeavor. How mightily a cheer helps when a mortal is down. Enthusiasm is the handmaid of achievement. No man was ever quickened by a frigid calm; many a player in the game of life has gone on to victory, because his friends have cheered him and given him courage to dream and do."

Well, here's my cheer and a tiger for Dr. Potterton's cheerful book. It is a wholesome and helpful contribution to helpful and wholesome living. It should be widely circulated.

F. O. H.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Wage Reduction Requested

The employees of the Abram Cox Stove Company, operating under the John Leitch Plan of Industrial Democracy, have unanimously voted a reduction of fifteen per cent in their wages. They feel that this action, coupled with an immediate reduction in selling prices, will stimulate the business of the company and provide steadier employment. The Leitch plan of Industrial Democracy, which is in operation in more than three hundred industrial plants in the United States and Canada under the personal supervision of Mr. Leitch and a cabinet which meets in New York monthly, makes of each plant a small republic. The corporate heads of the organization occupy an advisory capacity comparable to a cabinet, and are known as such. Department heads and shop officials compose a senate, and the shop workers elect by secret ballot their own representatives, who function in a house of representatives. Recommendations of the highest body have to be acted upon by the two houses, and, similarly, legislation which originates in the house goes to the higher bodies for approval before settled policies are determined. (*Front page feature in the New York Herald.*)

Coolidge on the Pilgrims

The Pilgrims of the Mayflower came not merely from the shores of the old world. They sailed up out of the infinite. Forces not ruled by men laid their uncharted course. Plymouth Rock does not mark a beginning nor an end. It marks a revelation of that which is without beginning and without end, a purpose shining through eternity with a resplendent light, undimmed even by the imperfections of men, and a response, an answering purpose, from those who, oblivious, disdainful of all else, sailed hither seeking only an avenue for the immortal soul. (*Quoted in the Continent.*)

Americanization and Judaism

When I speak of the religio-ethical Americanization, let me not be misunderstood. I do not desire to convey the idea that a religio-ethical Americanization is to be denominational in one way or another. . . . Our constitution wisely provides for the complete separation of church and state. And yet by its acknowledgment of God, it does, not only not object, but welcome a religio-ethical influence in the unfolding of American life. Our Americanization program must be broadly religious. It must be reasonably religious. It must be practically religious. Would you know what is meant by that statement? Naught else but that Americanization must always reckon with the idealism of America expressed in the responsibility of self and the subordination of the interests of self to the interests of the mass. To this religio-ethical influence every creed existing among us must make its contribution. In this wise alone it can prove its American fitness. America does not ask what kind of Jews, Christians, or Mohammedans will Judaism, Christianity or Mohammedanism make, but what kind of men and woman will they turn out. America is primarily interested in that manhood and womanhood, in that community spirit, in that divine humanity, which guarantee the right citizenship. (*Dr. William Rosenau, in the Reform Advocate.*)

The Successful God

And the more I thought of it (God's work in nature) the more I saw that I was not irreverent in my thought. Not irreverent to say that God makes a success of His undertakings. . . . God's carpets on the hills have been so wonderful that I tremble lest I bring my weaving to Him and He should find it shoddy work. (*George Lawrence Parker, in the Congregationalist.*)

Let Methodists Crow and Grow

American Methodists claim to be increasing tremendously. They have nine million members and twenty-seven million adherents—a total of thirty-six millions. They seem to take complacency in the thought that they outnumber the Catholics of the United States, says the *Catholic Transcript.* Catholics of a decade or two ago had the habit of publishing their numbers—active and passive—perfect and imperfect—but it was found that this eternal beating of the big drum did not pay. It added not a single cubit to the ecclesiastical stature of the Catholic body, and it provoked envy and hatred on the part of those who fear Rome. However, if the Methodists want to glory for a while in their numbers, the happiness ought to be denied them not. Better that they should prosper, and every other Christian denomination, than that infidelity and irreligion claim a great and growing number of our citizens. (*Chronicle and Comment, in the Catholic News.*)

Put First Things First

Is it authoritative because Christ said it, or did Christ say it because it was authoritative? . . . Is it the missionary ideal because it is in the book, or is it in the book because it is the missionary ideal? Maybe there is no difference in the two points of view, but I am compelled to look at such questions from the standpoint of one who deals with people of other religions which are older and have more adherents than has Christianity. I refer to the Hindu and Mohammedan religions. Each of these religions has a book which it considers authoritative. If we present the claims of Christ as true and binding because they are recorded in *our* book, we can manifestly make no appeal to those who consider their own book as the final word. If we quote the sayings of Jesus as true because *our* Jesus said them, then we are putting Christ into the arena with Krishna, and the result is argument, and again we get nowhere. If we can show by reason or demonstration that certain things are true in themselves and from that show that Christ taught these same true things, we then have truth placed on a foundation that will appeal to any one of any religion. . . . Truth is not based on the words of Christ nor on the words of the Christian Scriptures, but both

Christ and the Bible express what is and always was eternal truth. (*C. H. Tilden, in the Baptist.*)

A Just Rebuke

An anti-Jewish propagandist, named Dukszta, having written Hon. P. H. Callahan, of Louisville, Ky., seeking an engagement for a lecture under the K. of C. auspices against the good Jewish people, received the following severe but just rebuke:

"Referring to your letter, the writer was chairman of the Commission on Religious Prejudices of the Knights of Columbus, giving three years of his life exclusively to this work, and therefore could say a great deal on this subject in a reply to you, but my very best answer would be that of the late Rabbi Moses of our city, who when approached some years ago to engage in anti-Catholic activity, said: 'Having for so many years been among the Hares who have been chased by the Hounds, it would be most inconsistent for me to change now from a Hare to a Hound.' Therefore the Knights of Columbus, and Catholics generally, having been Hares for so long, we are certainly not going to become Hounds at this time in any form of persecution of the Jews. You are the one type of man, in my estimation, that ought to be deported or exiled." Colonel Callahan's remarks find an echo in our hearts. All such men should be summarily dealt with as enemies of the American people. We respect our Jewish neighbors and we denounce any person or agency seeking to stir up strife between them and us. (*Catholic Columbian, republished in the Chicago Israelite.*)

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MARCH 20—JESUS ON THE CROSS

Matthew 27 : 33-50

The Nervous Strain

The crucifixion is a culmination. It has been impending for a long time. It has ever loomed since Jesus interfered with money-changers in the temple. The actual experience must be read in terms of the long-continued nervous strain. Honest soldiers admit that they were scared in battle. Few men are sufficiently belligerent by nature to enjoy a contest where life is at stake. Honest leaders of reform will know that battles even of the public forum result in a terrific nervous strain, no matter how calm the countenance with which they face the public then or later. Back of the crucifixion you should recall Gethsemane, where he prayed that the cup (not of his suffering, but of his own people's impending sin) might pass from him, yet kept his faith unsullied as the time, notwithstanding, approached. Then there was the betrayal by one he had chosen, the denial by another, and the isolation which occurred when they all fled his side. There was his arrest, six arraignments, in farcical trials, and beside these things the personal physical wounds by scourging and the crown of thorns. This is the background of Golgotha, and the wonder is that any man should not collapse entirely before the cross and the place of a skull were ever seen at hand.

No Anesthesia

They offered him a pain-deadening drink, which he refused. He would drink his own cup to the very dregs. They who thus sinned should have no extenuating circumstances, save ignorance, ever to plead. They who officiated then parted his garments, casting lots. How many who, in the ignorance of selfish unkempt brains, crucify anew the Christ, gamble for the inheritance of his possessions? The game over, they watch him die. Human civilization denies the public audience at the scene of capital punishment. Some day we shall deny the capital punishment entirely, if for no other reason, to protect our human reputation from the official record of putting to death any innocent man.

Politics Intrudes

Into this scene there enters the old issue that has handicapped Jesus through all his ministry, the idea of an earthly or temporal kingdom. Israel wanted the throne restored, and could not for any immediate victory of righteousness, forget his mental obsession. Frequently to-day the followers of Jesus need to examine their own hearts and minds to see whether they are not lifting up some private cause instead of the Christ, who could draw all men unto him. And in this cruel and unnecessary sacrifice they should see the importance of the investigation, lest they repeat the offense. On the other hand, the master nation preferred to avoid rebellion, even though they could not understand any real chance of its coming. One man meant little to them. They would have no other kingdom even talked about. Denominationalism takes this attitude about its own long-built bulwarks, seeming often more interested in saving people from other denominational bodies than in saving them from sin. Golgotha rises to condemn such practise, especially in the name of Christ.

Humiliation of Fact and Taunt

Two robbers are crucified with him. It was thought, doubtless, to make the affair more general than personal. In fact it continued the description in which he gloried, that he was a "friend of publicans and sinners" even to his death. The narrow vision does not even know how to impose humiliation as it would like. God in His wisdom overrules the evil deeds of men, that the glory of a really divine humanity may be worked out. Then comes another issue that has hampered Jesus all the way. They want a sign. Some perhaps felt that this matter, when it brought Jesus face to face with death, would force him to announce himself and his mission, either for Israel's restoration or for some other divinely appointed purpose. This temptation to the spectacular, that assailed him in his first conflict with the devil in the mountain, ever dogged his footsteps. "Give us a sign." "If thou art the Som of God." "The king of Israel." "He saved others." So run the taunts. Are we not always trying to force God to prove things our way and doubting when He does not do it as we wish?

The Seven Words of the Cross

There are seven utterances recorded from the lips of Jesus. They sound all the different notes of the scale of human harmony. "Father, forgive them, they know not what they do," endorses the relation of God as "Father" even in severe pain and strain—itself a tremendously useful inspiration when our own faith seems to sag. Then it records the Christian attitude toward ignorant sinning even though it be personally disastrous. Then he gives a promise of paradise to a convicted thief. He does not say that penalty of wrong-doing is wiped out. It is paradise to many a sinner to know his own way wrong and to have opportunity of working out another plan and pay his score. Then he arranges for John to look after his mother. Then come two from his own suffering. One expresses his loneliness, and the other physical thirst. Why try to work out special meanings to protect his alleged reputation? His real one does not demand it. He simply gave out physically. His heart was broken. The wonder of it is that it didn't come sooner. Then he makes a remarkable recovery. His work looms in his mind. He had done his best. But it was over. He could do no more. Then, his last breath once more endorses God's Fatherhood and his own unconquerable faith. The gospel stories agree that he "cried with a loud voice." Luke gives us what he said, and it as if he wanted to say it so that everybody would hear the message of faith in God's Fatherhood. "Father, into thy hands I commend my spirit."

The Worst and the Best

The injustice of it all makes our hearts ache. He was humiliated, beaten, murdered. But there will never fade the picture of a man who could bear these things and still keep sweet. The cause was bigger than he was, so much bigger that he was willing to die for it, if need be. Greater love hath no man than this, that he lay down his life for his cause, with no anger, no curse, no stoicism, no arrogance, no selfishness. Who can come from this lesson with any feeling that he has ever any reason that justifies any personal complaining or fault-finding?

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

I'D SERVE

I'd serve this day in which I live,
This day in which 'tis mine to give—
And fettered not by ancient ways
Of folks who lived in other days,
Nor blinded by the radiant glow
Some future age may backward throw—
I'd serve this day in which I live.

I'd serve the commonest needs of men,
The needs I've felt oft and again—
Not so enrapt in ethereal bliss
The lesser needs of men to miss
(A meal, a job, a place to play,
A cheerful home at close of day)—
I'd serve the commonest needs of men.

Fred W. Church.

SUCH A NAUGHTY LITTLE STAR

H, Mother Moon! Please, Mother Moon, I don't like to stay still so long!" said the Little Star. "But you must," said Mother Moon gently. "Look about you, Little Star; all the other stars are twinkling as cheerfully as can be. Indeed, I never saw a finer sky since the world began," she added proudly. "I know," said Little Star, "but there are plenty of stars to light the world without me, and I'm so little. Nobody would ever miss me anyway."

"No, you must stay close to me, and soon you'll learn to be happy. I can't let you run about the sky making all the other stars discontented. If they should take it into their heads to run around too, we'd have a funny looking sky; now, wouldn't we? It makes me dizzy to even think of it.

"No, my dear, all day long you can run about and play, but when night comes, you must stay in your place and do your work. Such easy work it is too; just twinkling cheerfully to please the little children 'way down on the earth!"

"O mother, the children have all gone into the houses now, and I can't see 'em any more."

"Look into the windows then," said the moon. "See that big house with the tall chimney? Now look into the window and see that dear little baby asleep in its crib."

The Little Star looked, and sure enough, there it was—such a beautiful chubby baby, all wrapped about in a dainty pink and white blanket. Stars have wonderfully bright eyes, you know, and Little Star could see even the dark curving lashes that rested so prettily on the flushed cheeks. "Oh! Oh! Oh! How lovely!" cried Little Star. "Can't I have him? I'll stay perfectly still all night and every night, if you'll only let me have him. Please, oh please, dearest Mother Moon, can't I have him?"

"Steal a baby, what an idea! It's a good thing I'm here to look after you," said Mother Moon. "Now," she added, "don't let me hear another word from you to-night. Not another word!"

But Little Star was far more discontented now than before. He kept looking and looking at the baby, and the longer he looked the more he wanted that perfectly wonderful baby. How could he ever get it with Mother Moon watching so closely? Little Star thought and thought.

Presently a little cloud floated near, and Little Star whispered, ever so softly; "Come here, little cloud. I want some help."

It came closer, and Little Star began whispering in the little cloud's ear. Several times the cloud shook its head, and once it said softly: "Oh, you wouldn't dare!" But at last it promised to do as Little Star wished.

Off it went, but very soon it came back with several other little clouds. Together they floated over the moon's face and then lazily stopped there.

Little Star nearly laughed right out at this, but remembered just in time. Now was his chance! He went slippity-slip, slippity-slip, down, down, down and landed on the window-sill of the tall house. Pushing up the window, he lifted the sleeping baby, blankets and all, and in a twinkling or two was back in the sky.

Now Mother Moon had been so busy planning next day's dinner for her big family of stars, that she hardly noticed the little clouds veiling her face. But suddenly remembering Little Star, she brushed the clouds right and left. Oh, yes, Little Star was in his place all right. She gave a sigh of relief and then, looking more closely, she said: "Little Star, what have you got behind your back?"

Little Star was frightened. "Nothing 'tall," said he.

"Little Star, what have you got behind your back?"

"Nothing 'tall. I—I just like to hold my hands back there. It's—it's more comfortabler."

"Little Star, what have—" Just then the baby started to cry and Mother Moon knew exactly what Little Star had behind his back.

"Oh, you naughty, naughty star! What have you done?" cried Mother Moon. Then, very much worried, she looked down and saw the empty cradle. Had they missed the baby yet?

Soon she put on her silver ear trumpet and, pointing it toward the open window, she gave a cry of dismay.

Little Star tucked the crying baby under one arm and promptly put on his own ear trumpet and this is what he heard: "Send some policemen over quickly. Yes, I gave you the address. My baby's stolen! Oh, my baby, baby!" And then there were

such pitiful sounds of weeping! It was the baby's mother at the telephone, calling the police station.

"Dear me! What shall I do?" cried Little Star. "I'm so sorry."

"Quick!" said the moon. "Take the baby back, before the policemen come."

Little Star, now very much frightened, went slippity slipping, like a streak of blue lightning, straight to the open window. He placed the sleeping baby in the crib and was back in the sky again, but not a moment too soon. Clangety-clang, clangety-clang! The patrol wagon came flying down the street and drew up in front of the baby's house. Two big policemen hurried up the steps, and a gruff voice cried: "Madam, where was the child sleeping?"

"Right in that room," answered the mother with a sob.

Then the moon and the little star saw two burly figures bend over the little crib. "Why—why, the child is here!" cried the policeman, in such a loud booming voice that the baby waked up and—oh, dear me, what a commotion there was then! The mother and the policemen all talked at once, asking questions and trying to answer them; and through it all the baby screamed at the top of its lungs.

After a while things calmed down a bit. The policemen examined the window and looked carefully underneath the window, but never even thought of looking up in the sky. So they never noticed the very jerky way in which Little Star was twinkling, because of course he was very nervous, and besides he was much afraid that he had left some star dust on the window-sill. The policemen at last drove away, shaking their heads and saying that the mother must have dreamed the whole thing. What foolish people mothers are, to be sure!

The next day when Little Star was playing tag on the other side of the blue sky, Little Cloud asked slyly, "Why didn't you keep that baby I helped you to get last night?"

"Oh," said Little Star, "I decided I didn't care to keep a baby. They're awful pretty things, of course, but they're so noisy."—*Lois Larson, in the Continent.*

* * *

THE SACRED CODFISH OF BOSTON TOWN

No fish that swims the sea has been of greater value in the world of commerce than the codfish, and it has been of special value to New England. Cod-fisheries were among the earliest industries, and from the days of the first cod-fisheries in our land down to the present the value of the cod to our country has amounted to many millions of dollars. In recent years the oil has been found to have a medicinal value, and isinglass is now made out of the cod in a dried state.

It was in recognition of the codfish as a food and commercial product that the early settlers of our country paid tribute to it by having a large wooden codfish hung where all could see it in the State House of Massachusetts. It is thought that there was a codfish in the State House that was burned on December 9 in the year 1747, and it is on record that on the seventeenth of March in the year 1784 Mr. John Rowe "moved the House that leave might be given to hang up the representation of a Cod Fish in the room where the House sit, as a memorial of the importance of the Cod-Fishery to the welfare of the Commonwealth, as had been usual formerly."

This would seem to make it certain that the codfish had been used in the first State House. In a bill presented by a Mr. Thomas Crafts to the Province of Massachusetts Bay in the year 1773 there appears this item: "To painting Cod Fish, 15 shillings."

In accordance with the motion made by Mr. Rowe the codfish suspended in the State House of his day remained there until it was transferred to the new State House in 1798 and was suspended from the ceiling in the House of Representatives. Shortly before this it received another coat of paint, for which a Mr. Samuel Gorel charged twelve shillings.

On the seventh of March, 1795, it was ordered "that the Sergeant-at-Arms be and is hereby directed to cause the immediate removal of the ancient 'representation of a codfish' from its present position in the chamber recently vacated by the House, and to cause it to be suspended in a suitable place over the Speaker's chair in the new chamber." A committee of fifteen, under the escort of John G. B. Adams, sergeant-at-arms, proceeded to the old chamber where the ancient codfish hung, and took it down, and wrapped it in the American flag; and it was carried in solemn state to the House of Representatives by four messengers. It was repaired and painted by Walter M. Brackett at an expense of one hundred dollars.

On the twenty-ninth of April, 1895, it was ordered hung opposite the Speaker's chair. To-day the sacred codfish may be seen hanging in the magnificent chamber of the House of Representatives. It is between two of the stately columns of the public gallery and opposite the chair of the Speaker. It is the original codfish and is of pine. It is four feet eleven and a half inches in length, and is about ten inches across the largest part of the body. It attracts the attention of all visitors, and it is told that some years ago an old lady visiting the State House looked with much interest at the curious emblem for a minute and then said: "Well, at last I have seen the hysteric codfish. I have always wanted to see it, and now I have."—*J. L. Harbour, in Christian Endeavor World.*

* * *

EBENEZER'S PRAYER

Gertrude Litchfield

O Lord, there ain't no doubt
But things are sure past findin' out,
That the way is long, an' the gate is strait,
An' mos' folks try to git in too late.
But Lord, I jedge from what I know
That though we mortals be so slow,
Thou'rt always waitin' an' forgivin',
While we go on in riotous livin'.
Some day, dear Lord, we'll see things right
An' be more 'ceptable in Thy sight.
But till that m'lennium comes to be
I pray to be more kind like Thee;
To be less harsh an' criticisin'
Of those who fall, an' those who're risin';
No matter what they're doin' or sayin,'
P'r'aps, like me, they jest keep prayin'.

* * *

WITHOUT QUESTION

One American who remained at Lille during the German occupation used his time to study German character. He told Mrs. Corinna H. Smith and Mrs. Caroline R. Hill, authors of "Rising Above the Ruins in France," one astonishing thing that he had noticed,—the childish, unreasoning confidence that the German soldier had in whatever he was told by his superiors,—and he gave this example of it: "I knew German," he said, "and one day I talked with a German sentry who was standing guard over some French civilians at work in a field. He was reading a newspaper and, turning to me, said indignantly, 'The French say we force civilians to work against their will. That's not true; this German paper denies it.'

"I looked at him in amazement and asked, 'Well, what are you doing yourself, standing here with your gun over these poor old people?'

" 'If I did not,' was his naive answer, 'they would run away.' "—*Youth's Companion.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

WOMEN'S FOREIGN MISSION BOARDS

From Federation Meeting in January

In connection with the work of the Christian Literature Committee, Miss Yamamoto, a young Japanese woman who is in training at the Y. W. C. A. in New York City, made a strong appeal for more Christian literature for the women and girls of Japan. She spoke especially of the fondness of the Japanese for reading. Of the books published, however, there are very few which make any appeal to the woman reader, and it is impossible for her to understand or appreciate the more serious reading which interests the man of the household. The same is true of magazines. There are just three Christian magazines of interest to women in Japan to-day, and these are published by the Y. W. C. A., the W. C. T. U., and the Congregational Mission in Tokyo. The latter is called "The New Women's World."

One member of the deputation to the Orient told of her experience in book stores in Japan, searching for books by Christian authors. There were hundreds of volumes by Russian, Norwegian, French, Japanese, and many other writers, but only occasionally did she find a book whose teachings she knew would be Christian. Fifty schoolboys were counted around a table in a bookshop in Tokyo, reading the magazines with as keen an interest as we might expect in a young American. With 98 per cent of the population of Japan able to read and write, it is not necessary to create a desire; the problem is one of increasing the supply of reading matter and improving its character.

In China we find a very different situation. With 98 per cent of the population illiterate, a reading public has first to be cultivated. Here again, the need of Christian books and magazines for the woman and children of the country is strikingly apparent.

It has been impossible, owing to lack of adequate funds, for the Christian Literature Committee to advertise its work, to put it before conferences and meetings, as it has desired. But this year Mrs. Katherine W. Eddy, a member of the committee, is to tour the Middle West in the interest of the Y. W. C. A., and in connection with this trip she is planning to hold interdenominational rallies in several places. The theme is to be Christian Literature for Women and Children in the Mission Fields, and through this publicity measure the committee hopes to arouse interest and increase subscriptions for its work.

Dr. D. J. Fleming, of the Union Theological Seminary, and author of the textbook for 1922, delivered the afternoon address. His subject was "Creative Life—God's Aspiration for the Modern Christian." Referring to "The Rising Tide of Color," a book of recent publication, he compared the three great races of mankind and the part each is playing in the world to-day. Although the black and yellow races outnumber the white two to one, many of our present world problems are concerned with the unwillingness on the part of the white man to grant to other peoples the same privileges which he enjoys. Wherever the white race goes, sanitation follows, and the death rate is lowered. In consequence the periods of time during which the black and yellow races double in number is lessening, and present statistics show that whereas the white race doubles every eighty years, the yellow doubles every sixty, and the black every forty.

Using several illustrations, he showed how the white man has gone into foreign countries and through his creative genius has made the natural resources of the land function for the welfare of the community. He spoke of disease, poverty and illiteracy in the world to-day, and of the many realms where the Christian needs to go with creative faith. Referring to the eight hundred processes through which radium has to pass in order to give off the energy of which it is capable, he made a powerful appeal to Christian men and women to be willing to go through anything in order that they may give out the creative energy which God intended each one should.

Susan M. Andrews.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* NOTES MNEMONIC. (2. March *
* 12.) Remember you ought to have *
* a class of people, young or old, or *
* both, making special preparation *
* as Sunday school teachers. It is not *
* too late in the year to form a class. *
* But it will be before long. Write *
* for full information. *
* *

COMRADES OF THE QUIET HOUR

It is a good thing to read the Bible every day. It is a good thing to offer prayer every day. A thousand choice young men and women of the Universalist Church, under the leadership of Miss Beulah Cone, have learned the truth of those statements. They are Comrades of the Quiet Hour, banded together, without constitution, laws, dues or officers, but simply with the assertion that they intend to engage in daily devotions. To them are being added every week scores of the leading members of the Young People's Christian Union.

If this is good for the members of the Union, why would it not be so for the officers and teachers in our Sunday schools, they who have duties of such dignity and weight? Miss Cone believes that it would and is willing to multiply her work for the good of our great cause. Agreeing with her, the Executive Board of the General Sunday School Association has sent to every known superintendent of a Universalist school an explanatory leaflet and a quantity of registration cards.

We hope that this matter will be pushed in every school. It is very simple but it is very blessed. Let us raise the spiritual tone of those who are to lead our young and thus we will begin an ever-enlarging circle of good cheer and right influence.

Correspondence is invited. The clerical work of the enterprise will be carried on by the General Sunday School Association, but Miss Cone will give personally any counsel or assistance that may be necessary. Write to the General Association at 359 Boylston St., Boston. Especially please be sure to report all new Comrades gained.

"Speak to my people that they go forward."

* *

THE CONTAGION OF PROGRESS

The reports from all parts of the field are warming to the heart. We would like to print them all, but are forced to select now and then a few samples. Here are a few:

Providence, R. I. (Mediator). Our Sunday school advance has been splendid during the past three weeks—on three Sundays we have gained nine new members. Here's hoping for fifty-two Sundays of this type.

Markesan, Wis. Counting the Cradle Roll, the report of our Sunday school shows an increase of 169 per cent since the beginning of the present pastorate and 187 per cent since the beginning of the year.

Kingfield, Me. Our school in one year, in all departments, has grown from fifty-eight to ninety-three.

Hopkinsville, Ky. Our Sunday school at Hopkinsville has doubled its membership within the last year. But we are going to do better still. We have some live workers.

* *

NO TAUNT FOR TAUNTON

Seceretary Hempel writes: "I spoke in Taunton on the thirteenth and found their Sunday school alive, with double the attendance they had a year ago." Every day we hear of such doubling up.

Young People's Christian Union

DIRECTOR'S DATES

March 12, afternoon, State Conference of Junior Superintendents, Boston.

March 12, evening, Rhode Island State Banquet, Valley Falls.

March 13, morning, Winter Hill, Mass.

March 13, evening, Palmer, Mass.

March 18, Nashua, N. H., Sunday School Institute.

March 23, Bridgeport, Conn.

April 2-3, New England Get-Together, Lawrence, Mass.

April 9-10, Illinois State Rally, Chicago,

April 17. Denver, Colo.

* *

LET THERE BE LIGHT

About seven years ago I attended a meeting of the Y. P. C. U. in the vestry of the church in Troy, N. Y. I do not remember the details that made up my impression, but it was something like this: walls of a gloomy tint that absorbed a good part of the light, which was not any too plentiful as it was, so that the corners of the room were almost dark, and gave one a feeling of unrest such as comes from mysterious space. The floor was dark in color, in keeping with the walls. There a small company of people gathered and they seemed like the forlorn hope of a Union, which knew that it ought to continue work, and was doing it because of the "feeling of ought" and not from any delight in the doing.

Soon after that the Troy Union dropped out of the records of state and national organizations. They had expected to die, apparently; officers of the state and national Unions had expected the same thing, which made it unanimous, and so no one was disappointed when Troy was no longer heard from.

Last Friday evening I visited Troy again, and the meeting was held in the same room, or least in a room that occupied the same place. But it was a different room, for new and adequate lights had been installed, maple flooring had been laid, and whether the walls had been given a lighter tint or not, the whole room felt as if they had. About the same number of people came together as at the time of my first visit, but there was joy and hope and confidence evident everywhere.

The fact is that this Union never went out of existence as a local organization. But it has not had an election of officers for two years, has drifted out of touch with other Unions, and while it has been doing some very creditable work for the local church, its light has not shone out very far—perhaps because there was so little to shine even in the room where they met! Now all that is being changed, and the coming of George Boorn to the pastorate, with Mrs. Boorn, who was secretary of the Maine State Y. P. C. U., will bring the Troy Union once more into active fellowship. And Troy will find, as many other churches and Unions have found, that "the light that shines farthest, shines brightest near at home."

When God started out to bring the world into harmony with His will the first thing He did was to say, "Let there be light." Some of our churches would come nearer to doing their part in this task if they took the same first step. If the entrance doors to our churches and parish houses were as adequately and attractively lighted as the entrances to the movies, not only would the increased attendance more than pay for the increased cost of lighting, but the light would help to dispel the mistaken notion that religion is a matter of gloom which takes all the joy out of life. Why not express the joy of our faith by letting our light shine before men? They will be much more likely to glorify our Father in heaven if we do.

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OLD GLOUCESTER

The evening before starting on my present trip into New York and Pennsylvania, I had an opportunity to revisit the historic old church in Gloucester and to meet with the young people there. In addition to the Union, they have another young people's society which is much larger, and which is carrying on many of the social activities which in most cases are a feature of Y. P. C. U. work. The leaders and officers in both organizations are practically the same, so there is not the separation, much less the rivalry, that might exist. The Union is making an effort to enroll all the young people who are in one organization in the other also. If this can be done up to the point where a consolidation of the two into one organization can be effected, it will mean greater strength and permanence.

There are some people who have the mistaken idea that the Y. P. C. U. is an organization whose sole purpose is the holding of devotional meetings, which, so they think, have little to attract real, live, red-blooded young people. And only devotional meetings that are themelvess alive and red-blooded will do it. But the Union is much more than that. It is an organization which affords opportunity for self-development on every side, devotional and religious, of course, but also intellectual and social. It is well to avoid in so far as we can anything that will give the impression, even unintentionally, that there is a separation between the social and devotional sides of religion. They are normally and rightfully two sides of one deep experience, and neither is complete without the other.

Often it is the failure of the Union to develop and emphasize both sides adequately which provides opportunity and reason for another organization to come in and do part of the work which the Union ought to do.

The young people of Gloucester, appreciating the great heritage which is theirs in John Murray's old church, will work the problem out in their own way, and secure for all the young people of the parish the benefits of a many-sided religious development.

Stanley Manning,
Director of Young People's Work.
Somewhere in New York, March 1.

For the Quiet Hour

It is in the discharge of the quiet duties of the family, in the unostentatious charities and the unromantic heroisms of the home, in the trifling services rendered almost without thought and received almost without recognition, that most of us have to do the will of God.

R. W. Dale.

God and man! Not God away up there in the glory, and man down here in the dust, but God and man here and together. Not God watching His weak, erring, struggling creatures with an awful eye of suspicion and severity, but God in the beating of our hearts, the fountain of our being, the light of all our seeing. The Divine in the human—Immanuel—God-with-us.

Charles G. Ames.

The Spirit of God lies all about the spirit of men, like a mighty sea, ready to rush in at the smallest chink in the walls that shut Him from His own.

George Macdonald.

It may be in the din and roar
That issues from the fact'ry door;
Or in among the belts and springs;
Or even 'mong the tools and things
That men pick up and use:
It may be in the match and fuse
That blasts our quarries;
Or out upon the stormy sea
In fishing lorries:
Yea, everywhere on sea or sod
Where manhood goes, there is our God;
For—God is Love.
Beget man Love, his fullest share,
Then will he see God everywhere.

O. C. Phillips.

And look, as the wind in the bellows, which would blow out the candle, blows up the fire; even so it often comes to pass that such temptations do enliven the true Christian, awakening the graces of the spirit in him, and by that means discover both the reality and the strength of grace in him.

Thomas Boston.

Among Our Churches

Vermont and Quebec Letter

The Universalist Comrades. — The Universalist ministers of Vermont and Quebec and one layman from each parish are called together for a banquet at the New Sherwood in Burlington, Vt., at 6.15 on Tuesday evening, March 29. These men will be the guests of the General Superintendent, Rev. John Smith Lowe, D. D., who will have with him speakers from outside the state. A good deal of interest is being manifested and it is already evident that a representative gathering will greet Dr. Lowe. A great deal of interest is being manifested in the effort to organize the men in the local parishes as well as in the general movement under the leadership of the Universalist Comrades. The greater part of our larger parishes observed Laymen's Sunday in full form. Many of these parishes had men's organizations already organized and, where there were no organizations, a demand among the men themselves has been evident. At Morrisville, for instance, no suggestion has ever been made of a men's organization by the pastor. At the laymen's service, however, one of the speakers referred to this as being necessary to the complete equipment of the parish. An organization of young women, the Louise M. Slocum Class, immediately challenged the men of the parish to organize and agreed to furnish a supper to them if they would meet for that purpose. The men accepted the challenge and sent out invitations to the supper to every man who was, ever had been or was likely to be, connected with the parish in any way. The immediate acceptance by many men who had not been active in the work of the church showed the interest in the occasion. It is safe to say that the constituency of the Morrisville parish has been increased one-third by this move among the men of the parish. From Barre comes the report that one of the best known and ablest men of Vermont, one who has held many state offices of trust and honor, has expressed himself as intensely interested in the activity of the Universalist Comrades and has intimated that he should consider it an additional honor if he were selected to represent his parish at the meeting at Burlington. From isolated parishes, some of which have not had preaching for many years, there comes immediate response to the call for laymen representatives. * * **Vermont and Quebec Associations.**—In response to a questionnaire sent out by the Superintendent complying with the vote of the Ministerial Institute that he request the associations to co-operate with him in bringing a program of unusual interest to the association meetings, replies have been generally received indicating that the co-operation will readily be given. It seems to be agreed that the proper time for these meetings will be the week of June 5. This will bring the Northern Association on June 6 or 7, the Central on June 7 or 8, the Green Mountain on June 8 or 9 and the Windham and Bennington on June 9 or 10. There is some indication that another meeting will be held elsewhere in the territory of the Champlain Association, which has not met for a number of years. It is agreed that Rev. George E. Huntley, D. D., will represent the Sunday school interests at these meetings and that a Sunday School Institute will be held at each gathering. Rev. Stanley Manning will be the representative of the Y. P. C. U. and every effort will be made to hold mass meetings of the young people on the evening of each gathering. The Y. P. C. U. of Vermont and Quebec is also planning to close the week with a state banquet and get-together meeting, to be held probably at Rutland and under the direction of St. Paul's Union. It ought to be a great week for Universalism in Vermont. * * **Summer Preaching.**—The applications for locations as summer preachers are coming in to the Superintendent in larger numbers than for a number of years. We hope to to be able to fill all of our regular preaching stations this year. However, parishes wishing for summer preachers should make application at as early a date as possible. * * **Goddard Seminary.**—One of the most enthusiastic gatherings of the Alumni of Goddard Seminary was held at the old school on Feb. 22. Arthur W. Peirce of Dean Academy, a former principal of Goddard, was the guest of honor. Russell L. Davison, the present principal, presented the plans of the school and received an enthusiastic promise of support. The trustees also met, checked up the plans of the principal and approved them. The recent campaign of advertising upon the part of the newly re-established Saxton's River Academy and of Montpelier Seminary has made it necessary for Goddard to push its claims with its constituency with even more energy than usual. A multigraph has been secured for Goddard and the principal will keep in constant touch with all friends of the school. Plans are on foot to hold a Goddard Day in our churches at some future date, when the claims of the school will be brought to the attention of our people. * * **Church Membership Campaign.**—The superintendent recently received the first call down of his experience, given because he did not see things large enough. He recently sent a bulletin to our ministers, setting a goal for church membership to be reached at Easter. Several of our ministers at once wrote him that something had happened to his eyesight, that we could do better than that. Well, here is the new goal: Five hundred new members for Vermont at Easter. I'll do my part with the isolated Universalists and the General Convention Church is helping. That leaves four hundred and fifty for the rest of the bunch.

Geor geF. Fortier.

New Brunswick and Nova Scotia Letter

Coburn, N. B.—I was told that it was impossible to have services at Coburn in the mid-winter, but the opportunity came to try the impossible. I was ordered by the Director of Young People's Work to stop at this rural church on my way home from the meeting of the National Y. P. C. U. Board to see how the Young People's Society was progressing. I also made it an occasion to ask the people to come to two week-night services. The first evening there was a snowstorm, and the second brought below-zero weather. But the people were in attendance in goodly numbers, and asserted they would come out for as many more evenings as I would stay. This leads me to believe that the only difficulty about winter services in Coburn is to find ministers who enjoy the seven mile ride from the nearest railroad station. I found the Y. P. C. U. had been doing good work and were making plans for the future. There was also a conference with the trustees of the church and they agreed to enter heartily into a plan for some aggressive work next summer. There are people interested in the liberal church in McAdam and Frederickton and in other cities surrounding the Coburn church. The Coburn people would welcome some near neighbors in the way of other Universalist churches, and so they are desirous of finding a minister to come into this field next summer. There are splendid possibilities in the Coburn field itself, and opportunity for as much pioneering in new territory as one desires. The Trustees of the Halifax Mission Fund have agreed to supplement the efforts of the Coburn people in supporting this work and adequate remuneration will be forthcoming. I should be pleased to hear from any minister who is looking for a summer of real work with possibilities for real accomplishments. * * **Moore's Mills, N. B.**—Since Rev. E. M. W. Smith resigned at Calais, Maine, the Moore's Mills church has been without services. Now the Rev.

Hugo A. Perdelwitz is settled at Calais and a representative of the Moore's Mills church has called upon him and demanded that he come and preach for them. The kind of a rural church which refuses to allow itself to be neglected is one of our most important fields. * * **Halifax, N. S.** —The annual meeting the first week in February showed satisfactory reports in all departments. Halifax is constantly finding that she has not recovered from the disastrous explosion, and our church unexpectedly discovered $3,000 worth of repair work necessary as a result of poor workmanship when the church was rebuilt after the explosion only two years ago. Although this extra burden has been taken care of it arrested other developments which had been hoped for. The new gymnasium has been a great success. Five nights of the week and a number of afternoons are kept busy with classes and games. Our athletic teams, although recently organized, are giving good accounts of themselves and winning a majority of their contests. *John M. Ratcliff.*

Church News and Interests

DENOMINATIONAL CALENDAR

April 1-30. W. N. M. A. Membership "April Shower."

April 2-3. New England Y. P. C. U. Get-Together, Lawrence, Mass.

April 9-10. Illinois Y. P. C. U. Rally, St. Paul's Church, Chicago.

May 11. Connecticut State Convention, Bridgeport.

May 18-19. Massachusetts State Convention, Melrose.

June 20-23. Ohio State Convention, Kent.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Oct. 19-23. General Convention, Detroit.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	304
Norway, Maine	1
Webster City, Iowa	2
Norwich, Conn.	6
Auburn, N. Y.	2
Total	315

CHRISTENINGS

Before reported, 41. Brewton, Ala., 1. Total, 42.

PERSONALS

The Rev. J. Frank Thompson, of the Winchester (N. H.) Memorial Church, has accepted a unanimous call to the Universalist church of Dover and Foxcroft, Me. His present pastorate has covered a period of ten years.

Alabama

Montgomery.—Since Rev. F. B. Bishop has been Southern Superintendent he has visited Montgomery three times, preaching four splendid sermons. Congregations are growing, and among the workers are six fine young men. On Feb. 20, Rev. Leroy W. Coons, D. D., who is traveling under the auspices of the Murray Lectureship, preached morning and evening to attentive audiences at the Galax Theater, which was secured for the occasion. Birmingham is a growing industrial center with a population of over 200,000. There is a splendid field for Universalism. Although Mr. Bishop preaches here once a month, we need more than that. We want a permanent minister, and a service every Sunday.

Indiana

Manchester.—The church has issued an Annual for the year 1920, from which come these interesting facts: The society was organized in 1844, and the present church building erected in that year. In 1868 the society was reorganized. At present the church is coming and coming strong. Every member who could be reached has become a booster, and every non-resident member has been urged to attend at least one service this year. For about seven years the church has been without a pastor except for a few months' work by Rev. J. B. Fosher. In September the services of Rev. Pearl M. Patrick were secured, who preaches morning and evening on the first and third Sundays of the month. The Sunday school, organized on Easter Sunday, 1913, at the close of the pastorate of Rev. and Mrs. Leon P. Jones, has been the big factor in keeping the church together when it was without a pastor. In the Big Drive the church was given a quota of $200, and raised $375 from a local membership of less than forty.

Iowa

Webster City.—The laymen of this church had charge of the service Feb. 13, and did very well. Since then they have given a supper, making all the preparations themselves. We are organizing an active Men's Club here. The Ladies' Society continues its energetic and effective labors. In the year 1920 the Sunday school sent out in special funds, relief gifts, etc., nearly $150. As we have a very small school, this is an excellent showing.

Massachusetts

Attleboro.—On Feb. 27, 379 were out to Sunday school, while our Rochester competitors had but 265. We feel that they, the challengers of the attendance race, will have to get busy to catch up. Credit is due to the superintendent, Dr. Dakin, and his assistants for the splendid attendance at the Men's Class, which averages from eighteen to twenty.

Hyannis.—The Universalist and Congregational churches which were federated four years ago have become incorporated as the Federated Church of Hyannis. We have a membership double that of the two combined churches, and the Sunday school has also doubled since we came together. We have a flourishing social club of men and women, and the young people and children are organized into various groups with competent leaders. A vested junior choir furnishes the music at the morning service. The Congregational building is used for recreational work. By removing the pews we secured a good banquet hall, and room for basketball parties, etc. The Universalist building is used exclusively for religious work. Benevolent offerings are sent to both Universalist and Congregational societies. We have had to give denominational interests a second place, however, and to put those of the community first. We are doing very little along denominational lines, except to teach their broadest outlines. Our purpose is to lead the village in religious life.

North Orange.—Rev. Geo. L. Mason, pastor. During the Sundays of Lent, the minister is preaching a series of sermons emphasizing the spiritual life. On Good Friday evening a special service is to be held with Rev. Louis J. Richards of Orange as principal speaker. A union service and concert with the Congregational people is to be held on Easter afternoon. There will be special music on Easter morning and the minister will preach on "Immortality from the Christian and the Greek Points of View."

Roxbury.—The Home Department held a party recently in the parlors of the church when a musical and literary program was presented to forty members and guests. On Feb. 9 the Floral Society gave an entertainment by the Little Theater Players which brought a full house, and put a goodly sum in the treasury. Laymen's Sunday was a success. The pastor was in the pew, and Messrs. Holden, Downes, Burrell, and Spooner had entire charge of the service. There was a large attendance of men. James Holden, the son of our late pastor, led the devotional service. He has recently been elected to the board of trustees. Bishop Hughes gave an interesting patriotic address here on Washington's Birthday. On Feb. 25, the Mid-winter Conference of Lend-a-hand Clubs was held in our church. At the mid-week Lenten services and at Sunday vespers, the attendance is steadily increasing. The Schubert Quartet and well known soloists give a fine musical program at each service.

New York

Auburn.—Feb. 11, a rededication service was held in the remodeled auditorium of the church. Rev. G. D. Walker, D. D.,

State Superintendent of Churches, Rev. John Murray Atwood, D. D., of St. Lawrence University, and Rev. John Sayles of Buffalo, were the speakers. The Comrades have purchased a Victor cinema moving picture machine for church entertainments and Sunday evening services. We are holding each Thursday a "Food, Faith and Fun" Night—a fellowship supper with community singing, a forty-five minute study of "Universalism and the Universalist Church," followed by games in the gymnasium.

Cortland.—On Feb. 21, a dinner was served to the members of the parish by the official board. The service was efficiently conducted by the young ladies of the Clara Barton class. Rev. Chas. E. Petty of Binghamton was the first speaker, Rev. G. Delbert Walker, D. D., State Superintendent, the second, and the program was brought to a close with a review by the pastor, Mr. Porter, of the work accomplished by the local church. On Feb. 16, a musical entertainment was given to help pay for a new piano for the church.

Lockport.—Rev. William J. Metz, pastor. This church is happy for several reasons. The mortgage of many years standing is soon to be canceled. The church finances through 1920 were taken care of much better than for years previous. Congregations are averaging nearly double those of a year ago, while the Sunday school is more than double in size, and the Women's Aid is adding members at almost every meeting. The following recent events indicate the growing interest and enthusiasm: At Christmas a large offering was sent by church and Sunday school to the Near East Relief. On Young People's Day four young people assisted the pastor at the morning service. On Laymen's Night the men prepared and served a supper to the ladies of the parish. On Laymen's Sunday the suggestions of the Universalist Comrades were carried out, and the pastor sat in a pew during the service. At Easter we hope to receive another class of members. Then in April comes the annual parish meeting and the burning of the mortgage. While we are somewhat emphasizing the material end, we are not forgetting the spiritual development. The parish has an extraordinarily large percentage of faithful members. The pastor is constantly receiving more opportunities to serve the church in the community—an indication that others are growing less afraid of our Liberalism.

North Carolina

Greensboro.—A new Universalist church has been organized at this place, to be known as the Church of the Redeemer. It has twenty-five charter members, of whom twenty are new members of the Universalist Church. The organization was effected Feb. 27 as a result of the work of Rev. R. S. Kellerman.

Pennsylvania

Philadelphia, Messiah.—On March 4, Inauguration Day, Mr. Benton celebrated his first anniversary as pastor of the church. It has been a year of growth and success for the church. A series of Lenten services nre being held. Dr. Ninde and Dr. Batten have both spoken at these services, and other fine speakers are on the program.

Vermont

Bellows Falls.—Laymen's Day was very successfully observed here with a large audience. The whole service was conducted by laymen, six taking part, while the pastor occupied a pew. Three men took the service of worship, Scripture reading, prayer, responses, notices, etc., and three others gave addresses: H. T. Kelley upon "What Our Church Needs;" George F. Kent upon "How to Get the Men to Church," and J. P. Lawrence upon "The Universalist Comrades." A very successful entertainment was recently given by the Clara Barton Guild, netting about $50. Proceeds will be used for their missionary work and for sending one or more girls to the Murray Camp at Northfield next summer.

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GENERAL SUPERINTENDENT'S ENGAGEMENTS

Friday, March 11. Washington, D. C.
Sunday, March 13. Chattanooga, Tenn.
Monday, March 14. Atlanta, Ga.
Tuesday, March 15. Montgomery, Ala.
Wednesday and Thursday, March 16 and 17. Atlanta, Ga.
Sunday, March 20. Towanda, Pa.
Sunday, March 27. Rockland, Maine.
Tuesday, March 29. Burlington, Vt.
Thursday, March 31. New York City.

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ANNUAL MEETING OF TOKYO CENTRAL CHURCH

The annual meeting of the Tokyo Central Church was held at the Mission on Monday evening, Jan. 10. With one exception the officers of the church and auxiliary societies were all present and a sufficient number of the members to more than constitute the required number for a quorum. Dr. Ayres presided, and Mr. T. Yuasa acted as secretary. After prayer by the Rev. Mr. Terasawa the annual reports from the Sunday school, the Young Men's Association, the Women's Society, the pastor, treasurer and trustees, were presented. On the whole these were encouraging. A carefully prepared report by the pastor giving the church attendance by Sundays for the year with comparisons of that in 1919 showed a small gain. The present church membership is 104, a gain of seventeen over that of last year. Of this number fifty-one are men and fifty-three women. Of the total number ninety-one live in Tokyo or the immediate vicinity. The week-day meetings show a substantial increase in attendance. The Sunday school superintendent reported good work done and a slight gain in attendance.

Among the most encouraging reports of the evening was that of Mr. Masatara Ikeda, the treasurer. The total receipts for 1920 were 370.41 yen. In 1919 they were 177.93 yen. In 1919 the members contributed 121.55 yen and in 1920 188.80 yen. The Sunday offerings in 1919 were 28.40 yen, in 1920 84.44 yen. The estimated income from the members this year is 379.56 yen, with expenditures of the same amount. Taken as a whole the report showed a gain of over 100 yen in the past two years. We can hope to make progress only slowly in increased income, for none of our people are well to do, and the large majority are students with but little money of their own. That the above gains can be reported is, therefore, a reason for congratulating the members of our Central Church, and also for optimism on the part of the Church at home, which may see in these figures a response for its loyal support of the Mission.

The elections resulted in the selection of Mr. M. Ikeda as treasurer, Mr. T. Yuasa as secretary on the Board of Trustees. Mr. T. Yamanenchi was elected a trustee for three years. A most satisfactory item of business was the selection of Prof. T. Shimizu as superintendent of the Sunday school. Professor Shimizu is on the faculty of Waseda University, and a recent convert to our faith.

Dr. Ayers in some brief remarks spoke of the necessity of the members doing all they could to give financial support to the work of the church. In this way our Church in America would have the best proof that the Universalists in Tokyo appreciated what was being done for them. He also touched upon the fact that they should recognize that the Central Church is their church and should therefore have their loyal, generous support.

The meeting adjourned with prayer, after which cakes and tea were served.

S. G. A.

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PUBLIC MEETING

Women's Universalist Missionary Society of Massachusetts

Roxbury Universalist Church, Tuesday, March 15, 1921.

Morning session at 10.30. Miss Grace F. White, District Vice-President, presiding. "The Home Base for our Missionary Endeavor," Rev. William H. Gould. "From our Mail Bag," Miss Alice J. Farrar. "Illuminated Points," Mrs. Edwin A. Hunt.

Recess—Box Lunch—Coffee.

Afternoon session at 1.30. Rev. Mrs. Nancy W. P. Smith, State President, presiding. "Facing the Facts about Armenia," Rev. George E. Huntley, D. D.

"The Bible and the Crusade," Rev. Isabella S. Macduff. "An Evil Age: A Timid Prophet: A Revealing God. History Repeats Itself," Rev. Lee S. McCollester, D. D.

Vocal music will be rendered by Mrs. Wendell Scott, Mrs. Brainerd, Mrs. Clarke and Mrs. Downes. Mr. Franz Reissman will officiate at the organ.

Take Warren St. car at Dudley St. Terminal. Stop at Beuna Vista St.

Grace F. White, Chairman.

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COMRADES' MEETING IN NEW YORK

The Church of the Divine Paternity is to give over its afternoon service on Sunday March thirteenth to the Universalist Comrades. They extend an invitation to be present to all interested. The speakers will be Rev. Joseph Fort Newton, D. D., Mr. Richard Billings of New York, and Mr. Ralph W. E. Hunt, National President of the Universalist Comrades. The service will begin at 4 o'clock.

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UNIVERSALIST CLUB OF BOSTON

The Club will hold Ladies' Night at the Boston Art Club, 150 Newbury St., Boston, on Monday evening, March 14. The special speakers and guests will be Bishop Hughes, Rev. W. Quay Roselle, Fred C. Carr, National Secretary of the Universalist Comrades, and Dr. R. Perry Bush, who will give a historical sketch of the club. There will also be a musical program. Guest tickets are $2.75.

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MRS. F. A. WINKELMAN

It will be heavy news to a wide circle of friends that Mrs. Winkelman, whose husband was so long a trustee of the General Convention, died at her home in Chicago on Feb. 9. For a half century she was a loyal and active member of the Church of the Redeemer. Last fall, Mr. and Mrs. Winkelman celebrated their golden wedding. The sympathy of our entire church will go out to Mr. Winkelman and his children for the loss of the wife and mother whom one that knew her well calls "a modern saint whose very nature it was to speak kind words that never die, to think evil of no one and to help every worthy cause."

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DEATH OF REV. NATHAN S. HILL

A telegram received just as we are going to press announces the death of Rev. Nathan S. Hill of Concord, Vt. Further particulars will be given later.

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How to Review Books

There is an impression abroad that the book reviewer is an efficiency demon who, with one glance at the title page, the publisher's "blurb," the preface and perhaps the last page, can dispose of any book sufficiently for the purposes of a review. Just as a competent restaurant chef can cut a tiny chicken into forty chicken sandwiches, so can an expert reviewer cut an afternoon into forty book reviews. But those who think this way do not reckon with the natural laziness of the reviewer. Once he gets started on a book his temptation is to keep on reading for his own pleasure at far greater length than the needs of his review would justify.

The gambler keeps on playing when he is in luck to reap the full advantage of his winning streak; he keeps on playing when he loses in the hope that his luck will turn. So the reviewer keeps on reading an interesting book for the pleasure it gives him, and keeps on reading a dull book in the hope that it will become interesting by and by. Now this is scandalous inefficiency, to read three hundred solid pages and then be compelled by the inexorable laws of space to condense your comment into thirty words.

Really scientific book reviewing is itself divided into different schools. The *Nil Nisi Bonum* School simply copies the "blurb" on the slip cover. This not only makes it unnecessary even to open the book and thus run the temptation of reading it, but makes it certain that the review will contain nothing which the author and publisher do not wish said.

Then there is the Vivisection School, created by the English Quarterly reviews, which aims to give the greatest possible pain to the author. It skims a volume of poems to find the worst stanza and then prints that with ghoulish glee. Level mediocrity is its despair, but a rich and radiant badness its delight.

Let us not omit to mention the Discursive School. G. K. Chesterton is its best-known exponent in England, and he has many American followers. This school treats a book as a minister treats his text; it is a point for departure.

Then there is the Propaganda School. It takes life and even literature seriously, and is furious with any author who writes a book which does not further the One Good Cause. Its critics quarrel, not with the failure of the author to accomplish his purpose, but with the purpose itself. They are like a sporting editor who when asked to comment on Babe Ruth's ability as a ball player should write, "Baseball is a much inferior game to cricket, and Mr. Ruth is wasting his time on a game which can never bring genius to full fruition."

Of course we have the Ready Label School, perhaps the commonest of all. The reviewer of this type saves brain fag by drawing on a ready stock of phrases to meet every situation. Anything by Shaw or Chesterton is "brilliant and paradoxical." Anything in free verse is "daring." Any interesting book can not be laid down until the last page is finished. A scholarly book is always "by perhaps the greatest living authority on his subject." It is almost as easy to write this way as to copy the publisher's label.

In a spasm of reaction from the Ready Label School we have the Original-If-I-Die-For-It School. Its aim is to shock the reader. It is not strange nowadays to pick up a literary paper and read such phrases as: "Amy Lowell, probably the greatest epic poet since Blake;" "the insufferable tedium of Dumas;" "O. Henry's self-evident superiority to Hawthorne;" "the Irish wit of Robert Burns."

The reader, if he is a born bromide, will surely join one of these schools as soon as he starts reviewing. If he is an independent thinker he will create his own school, and it would be impertinent to offer him advice.—*Preston Slosson, in the Independent.*

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Some Worth-while Books

Ambassadors of God. By S. Parkes Cadman. $3.50.

Of books about preaching by great preachers we have many, and the value of each, aside from the wisdom of experience which it teaches, lies in the unconscious self-revelation of the author. Wholesome, wise, brilliant in its survey of the history of preaching, fearless and forthright in its facing of the currents of contemporary thought and life, the lectures of Mr. Cadman are disappointing in their personal communicativeness. This is due to the fact that for Dr. Cadman—as for Beecher—writing is a drudgery, and so much that is most commanding and winsome in the man does not get into his printed sermons and lectures. Had these lectures been reported, they would have been ten times better—aglow with flashes of lightning, and every kind of surprise, which only an audience can evoke from the preacher. Despite this handicap, no better book about the great art, which is also an incarnation, has come to us in many a day. An exalted conception of the office of preaching, a romantic sense of its history, rich experience, wide reading, and a vision of the need and challenge of the world, unite to give us an overwhelming sense of the divine origin, meaning, and function of the gospel ministry; and that, too, at a time when it is needed. Much needed too, especially in America, is the emphasis laid upon preaching and worship; that is, upon the sermon as a sacrament—not a thing apart, but a passage in the context of worship which it seeks to inspire, direct, and interpret.

The Paternity of Lincoln. By W. E. Barton. $3.00.

Emerson said truly that the President pays dearly for his White House; and a part of the price is that he is the target of the vilest kind of gutter gossip. From Washington to Wilson it has been the same. Not one of them has escaped. In the case of Lincoln it was particularly distressing, in that the slander hawked

about was a slur upon the honor of his mother—and, as Hamlet knew, no thrust can hurt more deeply. What added to the pathos of it all was the fact that Lincoln himself did not know the truth, and died without learning it. Fortunately the whole matter has now been cleared up, and Dr. Barton has rendered a permanent service to the decencies of history in sifting the whole thing thoroughly and vindicating the memory of Nancy Hanks, who gave us Lincoln and never knew how great was her gift to her race. He has tracked down every lie, hushed every wagging tongue, with a patience, an industry, a judicial exactness, which leave nothing to be desired; and let us hope that while he is at it he will set Mrs. Lincoln in her true light before her countrymen. The ungenerous, ungallant manner in which she has been treated is a reproach to our history, and false to the facts of her life.

Tension. By E. M. Delafield. $2.25.

The principal characters in this novel, which gives fresh evidence of its author's analytical powers, are three—Sir Julian Rossiter, Lady Rossiter and Miss Marchrose. Sir Julian is the founder and benefactor of a college and a man of truth and sincerity. His wife is his exact opposite, being given to self-deception, and such a snob that she considers herself vastly superior to the college staff, but condescends to try to discover within them some traces of the Divine Spark, a process called by her husband the Hunting of the Spark. She "supposed herself to be a religious woman because she had, from early girlhood, indulged nightly in five minutes spent on her knees beside her bed, her face pressed against the satin quilt, while she thought about herself." Into this small college circle comes Pauline Marchrose, a well-poised, intelligent woman, who is impervious to Lady Rossiter's studied graciousness. Piqued by this indifference and the discovery that one of her favorites is attracted by the newcomer, a spark more devilish than divine burns within the would-be patroness, and she diffuses such an atmosphere of scandal and suspicion that Miss Marchrose resigns—with a fortunate outcome, calling forth congratulations from Sir Julian. But neither he nor any one else plucks up sufficient courage to tell this busybody the truth about herself.

Grain and Chaff from an English Manor. By Arthur H. Savory. $4.00.

Such a peaceful, contented book, with the mellow English atmosphere; and a predestined neighbor of Gilbert White's Natural History of Selborne, Miss Mitford's Our Village and the only Cranford. It is a veritable Jack Horner pie of delicious bits like the casual mention of Gabriel Junks, the peacock, who came every morning for bread-and-butter, and if the window was closed rapped impatiently. What a stately entertainment for a breakfast-party—but fancy such a gorgeous and lordly bird partaking of that plain fare! We read of the farm, the servants, the vicars, the school, village institutions, the "peculiar oddities" of the local dialect and characters—would that Hugh Thompson illustrations could be added!—and close the book feeling that life in a manor at Aldington, near Evesham, Worcestershire, must be a sort of earthly paradise.

The Ways of the Circus. Being the Memoirs and Adventures of George Conklin, Tamer of Lions. Set down by Harvey W. Root. Illustrated. $2.25.

"I tell you what it is, life with a circus is an un-in-ter-rup-ted round of pleasure." Thus spake a genial stake-driver to a surly keeper of elephants, and that was our opinion when we saw our first circus—which, says an authority, is the only one. How we wished we knew what it was really like, the everyday life of the fascinating company that paraded through the streets and performed in the ring, with the accompaniments of a very brassy band, dubious pink lemonade and peanuts—and here it is, from caravan to Pullman car.

George Conklin, who has handled more lions than any other man in the United States, began his career with Pogey O'Brien's show, feeding the animals, cleaning cages, driving a wagon at night, and making himself generally useful, which means doing all the things nobody else wants to do. Then he was given charge of an elephant named Queen Anne, who on one trip so far forgot her royal manners as to break into barrels of flour and scatter the contents over the hapless passengers; he performed with three lions and an elephant, trained hyenas, drove six zebras like horses, and taught four elephants the military drill—did any army officer ever have an "awkward squad" like that? And with the wonderful animal stories we are told of the Moss-Haired Girl, Zip, "Great Peter the Small," who could stand in the giant's hat, and many other celebrities and odd characters, and of the travels in this and foreign countries, all interesting to boys from nine to ninety—and girls!

* *

Married

James-Nugent.—In Concord, Vt., Feb. 12, by Rev. Nathan S. Hill, Jesse M. James and Fannie Nugent.

Soul-Briscoe.—In Gardner, Mass., Jan. 15, by Rev. Clifford Newton, George B. M. Soule of Richmond, Me., and Mrs. Alice Briscoe of Cleveland.

Marshall-Amidon.—In Hinsdale, N. H., Feb. 9 by Rev. C. F. McIntire, Joseph E Marshall and Luella E. Amidon.

* *

Obituary

Mrs. Alice Codding

Mrs. Alice Codding died at her home in North Attleboro, Mass., Feb. 9. She was seventy-four years old, and all her life had been a loyal and consistent member of the Universalist church, taking part in its activities. She will be missed by a wide circle of friends both in and outside the church.

The funeral service was conducted by Rev. H. E, Latham, at the home, and burial was at Mt. Hope Cemetery.

Mrs. A. J. Torsleff

The many friends of Mrs. A. J. Torsleff were greatly shocked to hear of her death at Bangor, Maine, on Wednesday, Feb. 16. She had been under the doctor's care since September for very high blood pressure, and she suffered a collapse on Jan. 31 from which she never recovered. She leaves her husband, Rev. A. J. Torsleff, one son, Herbert J., a student at the University of Maine, and a brother and two sisters.

Mr. and Mrs. Torsleff moved to Bangor in 1914 and have been prominent residents in that city since that time. Mrs. Torsleff was identified with the various activities of the Universalist Church, especially the Sunday school work. She was also active in the Home Culture Club, Thimble Club, W. C. T. U. Floral and Aid Society, Universalist Church Missionary Society, and was a director of the Good Samaritan Home. She was at one time state president of the Women's Missionary Society and was also the beloved teacher of the Toothaker Class of her church. By her faithful attention to her many duties and by her kindness and Christian living she had won a large circle of friends who will miss her greatly.

The funeral was held from the church Friday afternoon. A wealth of floral tributes testified to the remembrance in which she was held. The service was conducted by her pastor, Rev. Ashley A. Smith.

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What Some of the Readers Think of It

Judge Roger S. Galer, President Universalist General Convention

I beg to acknowledge receipt of the copies of "From Good Luck to Gloucester" and wish to express my sincere admiration for the artistic skill and literary ability displayed in the writing, editing and publishing of this book. It is certainly a monument to the resources of your plant, and is a lasting credit to the skill with which it was compiled. The book is one of which our denomination may well be proud. The clear type, excellent paper and good binding furnish the material basis and on every page is evidenced the good taste and discrimination displayed by the editor and publishers.

R. S. Galer.

Dean Lewis B. Fisher, D. D., Rider Divinity School

The book "From Good Luck to Gloucester" has been with me some days, and I have read through it about every day I have had it. But somehow I have not read it with such critical faculties as I have and do not believe that I ever will. I take it up as a mirror, in which I see reflected the wonderful days at Good Luck and Gloucester.

For one who was there it is a wonderfully precious book. For one who was not there it is as good a record as is possible, but no record will ever make such an one see or hear what we saw and heard those great days.

L. B. Fisher.

Rev. Theodore A. Fischer, D. D., Connecticut State Superintendent

"From Good Luck to Gloucester" is a book that I feel I am going to read and re-read many times. It is a veritable storehouse of information concerning Universalism and its bearing on life. The revealing nature of the book will make it an invaluable help to the seeker after truth. Every Public Library should have a copy. Certainly our own people should read and ponder over the great messages of the leading exponents of Modern Universalism set down in this well-conceived and splendidly prepared volume. The Publishing House has reason to be proud of its achievement.

Theodore A. Fischer.

Prof. Henry I. Cushman, D. D., Crane Theological School

I want to congratulate the Universalist Publishing House on its great success in the quick making and publishing of "From Good Luck to Gloucester." It shows what can be done by the prompt seizing of opportunities which come to us within the Divine Providence! The book is an excellent record of impressive events and meetings. "The Editor's Story" at intervals in the book is told from the heart and is strikingly interesting in its historic facts and in their picturesque and often poetic expression. I have already bought four copies of the book for presents, and I find the book appreciated by all who see it.

Henry I. Cushman.

Rev. Harry Westbrook Reed, D. D., President New York State Convention

"From Good Luck to Gloucester" is a rare book of historic and prophetic value, and is a distinct contribution to the progress of Christian thought in America. Though it is of more than denominational interest, yet every modern Universalist should read it.

H. W. R.

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Crackling

"German Royalty marrying out of its sphere," sounds like an undeserved promotion.—*Wall Street Journal.*

* *

Little Jack Smith's Sunday school teacher, after a lesson on Ananias and Sapphira, asked: "Why is not everybody who tells a lie struck dead?"

Little Jack answered gravely: "Cause there wouldn't be anybody left."—*Exchange.*

* *

"Do tell us about the Great Wild West," said the impressionable young woman.

"You may not believe it," replied the tourist, "but I found a little town in North Dakota where there was not a single motion-picture theater."—*Birmingham Age-Herald.*

* *

"I see that you've marked gasoline up another cent," said the motorist.

"That isn't exactly for gasoline," replied the keeper of the station. "That is simply to pay for the enormous amount of chalk we've had to use in marking up the price heretofore."—*Youth's Companion.*

* *

According to an evening paper the lady who has just become Duchess of Westminster has "one son, a boy." On the other hand, the Duke himself has two daughters, both girls.—*Punch (London).*

* *

The more one studies the condition of the world, the greater his suspicion that somebody has placed an efficiency expert in charge.—*Toledo News-Bee.*

* *

Japan now proposes that she and China enter a union to work against the United States, according to a Chinese newspaper. We are glad to see one plan in which entering a union and working are both included.—*Manila Bulletin.*

* *

Man importuned by mendicant on the street: "No, no, my good woman; do be reasonable. Have you any idea what my income tax is?"—*Life.*

* *

Little Miss Eight-Year-Old, learning the Universalist Creed, announced that she believed "in the trustworthiness of the Bible as containing a *revolution* from God."

Some of our Orthodox friends might be disposed to agree that the Universalist Creed contained a revolution, though they might not agree with Miss Eight-Year-Old as to the source.—*F. C. H.*

* *

Mrs. Newlywed (giving first order to butcher over 'phone): "Please send me a pound of steak."

Butcher: "And what else, please?"

Mrs. Newlywed: "And—and some gravy."—*New York Central Lines Magazine.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

FICTION

A Poor Wise Man. By Mary Roberts Rinehart. $2.
The labor problem as a background for a delightful love story.

No Defence. By Gilbert Parker. Illustrated by C. D. Williams. $2.
A romantic tale of an Irish gentleman and his love, staged in Ireland, England, the West Indies, and America in the days of the French Revolution.

The Trumpeter Swan. By Temple Bailey. Illustrated by Alice Barber Stephens. $1.90.
A pleasant romance presenting a bred-in-the-bone Virginian hero and heroine of spirit and charm, the center of a group of attractive Southerners.

Erskine Dale, Pioneer. By John Fox, Jr. Illustrated by F. C. Yohn. $2.
A tale of color, charm and thrill of southern pioneer folk of Revolutionary times.

The Devil's Paw. By E. Phillips Oppenheim. Frontispiece by H. Weston Taylor. $1.90.
Another of the author's novels of intrigue, the story of the bold plan of some English Labor Party leaders to throw England into chaos in the third year of the war.

The Top of the World. By Ethel M. Dell. $2.
A story of passionate love and intrigue in a South African setting.

The Valley of Silent Men. By James Oliver Curwood. Illustrated by Dean Cornwell. $2.
A stirring tale of hardihood, daring, and love set in the Canadian Northwest.

Black Bartlemy's Treasure. By Jeffery Farnol. $2.15.
The romantic adventures of treasure seekers on a quest for a hidden fortune.

Main Street. By Sinclair Lewis. $2.
The vividly realistic story of the encounter of an idealistic young college-bred woman with small-townism, set in Minnesota but universally true.

The Age of Innocence. By Edith Wharton. $2.
A brilliant re-creation of the New York of the '70's.

Moon-Calf. By Floyd Dell. $2.25.
A significant first novel of the biographical type portraying the reactions to life in the middle West of a youth of humble origin, a dreamer and idealist.

Potterism. By Rose Macaulay. $2.
A clever and witty English novel, a portrayal of philistinism in modern society, directing its chief attack against the popular newspaper.

Mary Wollaston. By Henry Kitchell Webster. $2.
A tremendously real picture of a fine sensitive type of present-day young woman.

Caliban. By W. L. George. $2.
A condemnation of the blind, mistaken spirit of materialism of the age, conveyed through the story of the rise of a yellow journalist.

Captain Macedoine's Daughter. By William McFee. $1.90.
The story of a girl of questionable antecedents, a compelling book pervaded with the haunting mystery of the sea.

Woman. By Magdeleine Marx. Introduction by Henri Barbusse. $1.90.
A courageous novel presenting a psychological study of womanhood.

The House of Lynch. By Leonard Merrick. Introduction by G. K. Chesterton. $2.50.
The struggle of an artist against the domination of his father-in-law's millions.

NON-FICTION

The Outline of History. By H. G. Wells. 2 v. $10.50.
A subtly written philosophic discussion and an interpretation of the facts of history from Wells' viewpoint.

The Autobigraphy of Andrew Carnegie. $5.
Sufficiently frank self revelation to put the reader on intimate terms with the narrator.

Memories of the Empress Eugenie. By Comte Fleury. 2 v. $7.50.
A dignified and restrained biography constituting a history of the Second Empire, as seen from the inside.

Steeplejack. By James Gibbons Huneker. 2 v. $7.50.
An intimate and unconventional autobiography of the critic and author—a personally conducted tour through the literary and artistic "Who's Who" of the past fifty years.

Margot Asquith. By Margot Asquith. 2 v. $7.50.
The frank and fearless autobiography of the wife of England's former prime minister abounding in reminiscences of figures distinguished in English society.

The Story of Opal: the Journal of an Understanding Heart. By Opal Whiteley. $2.
The diary of a little girl during her sixth and seventh years revealing her joyous response to the world of nature.

Roaming Through the West Indies. By Harry A. Franck. Illustrations from photographs by the author. $5.
Another delightful record of another "vagabond" trip, this time in company with Mrs. Franck.

The Greatest Failure in All History. By John Spargo. $2.50.
Mr. Spargo's fourth book on Bolshevist Russia and indictment of Bolshevism based upon its own official records.

Mind Energy: Lectures and Essays. By Henri Bergson. Translated by B. Wildon Carr. $2.50.
A faithful study of the mind of man arriving at such conclusions as to liberate the mind from bondage to the body and to connect it with a deeper reservoir of spiritual energy.

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